

Advanced Dungeons & Dragons®

2nd Edition

Legends & Lore

by James M. Ward and Troy Denning



This revised and updated version of the classic AD&D® game accessory provides essential reference material for Dungeon Masters and players alike.

Legends & Lore describes the deities, heroes, and monsters of several different historical, literary, and mythological cultures.



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Advanced Dungeons & Dragons®

2nd Edition

Legends & Lore



The all new, fully revised edition of an AD&D® game classic!

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Using This Book

There comes a desperate moment when every hero looks skyward in search of divine favor, when he raises his arms to the heavens and calls upon the cruel fates to spare his life.

Who hears him?

Legends & Lore is a compendium of possible answers. It provides AD&D® game statistics and role-playing details for dozens of deities from the pantheons of eleven different cultures. Included in this book are sections on the mythoi of the American Indians, Aztecs, Celts, Chinese, Egyptians, Greeks, Indians, Japanese, and Norse peoples. In addition, there are sections detailing the tales of King Arthur and the gods of Fritz Leiber's Nehwon.

Legends & Lore also describes a few of the heroes and monsters from the mythology of each of these societies, as well as presenting a brief summary of their cultures. In short, it is a resource book filled with useful information for any Dungeon Master who wishes to enrich his AD&D® game campaign.

As many readers will note, this is not the first edition of *Legends & Lore*. With the publication of the AD&D 2nd Edition game, updating the original volume seemed a must. The *Legends & Lore* revision is much more than a readjustment of game statistics. It is a complete rewrite from top to bottom, with many completely new entries. Even the old entries have been researched again and examined in a fresh light.

The volume has been expanded from 128 to 192 pages. Where the old *Legends & Lore* placed its emphasis on game mechanics and weapons, the new book is concerned with role-playing and using the gods in a fantasy campaign. It also stresses cultural flavor, beginning each section with a short summary describing the society and civilization of the people who worshiped the pantheon in question.

Despite the volume's increased size, the decision to concentrate on role-playing has necessitated some difficult decisions. The entry for each deity has been expanded to at least half a page, emphasizing such things as divine relationships with worshipers and the special duties and powers of the priests who follow the god. No doubt, some readers will take issue the content of some of the entries themselves. In a project of this nature and scope, such disagreements are unavoidable.

When reading and using *Legends & Lore*, it is important to keep its intent and purpose firmly in mind. This book is not, in any way, a judgement on the validity or value of any religion practiced in any part of the world, either currently or in the past. It does not encourage or discourage belief in any of the deities listed herein, nor does the omission of any religion reflect in anyway upon that religion's value or validity. Such judgements have no place in fantasy role-playing.

Nor does *Legends & Lore* make any claim to being a scholarly work. A comprehensive study of the mythology of even

one culture would fill many volumes of this size. To complicate matters further, the study of mythology is far from an exact science. For the large part, mythology is based upon an accumulation of stories handed down from generation to generation over a period of thousands of years. As these stories passed from one teller to another, the details were quite naturally altered, either intentionally to fit the current needs of the society, or, less obviously, through inaccurate memorization or shifting cultural biases. Invariably, the end result is that several versions of the same myth exist side by side, presenting the serious student with a tangle of legend, fact, and fiction that cannot be unsnarled.

Legends & Lore does not even attempt this formidable task. Instead, it simply selects the version most suited to its purpose and presents it for the Dungeon Master's consideration. In at least one case, that of the American Indian, many of the deities are complete fabrications of the author, designed to capture the spirit of the culture, not to present accurate descriptions of gods once worshiped by true Native Americans.

Running Divine Beings

When deities in an AD&D® game deign to notice or intercede in the lives of mortals, it is the Dungeon Master who must play their roles. Running a god is a far greater challenge than assuming the role of a sage, merchant, or talkative monster. The players will pay careful attention to the words and actions of divinities, so the DM must make sure he thoroughly understands his deities and be careful to present them in a special light.

The most important principle in having gods in a fantasy role-playing campaign is to use them judiciously and sparingly. It is certainly possible to run a high-level role-playing game in which gods commonly appear for the purpose of helping player characters. But such a campaign would stretch the game's rules to the point where it could hardly be called an ADVANCED DUNGEONS & DRAGONS® game at all. The AD&D® game is designed for a more mortal level of play. The player characters are heroic not because of the tremendous powers they might or might not accumulate, but because of the terrible risks they take in the face of imminent death. To use a god to save characters from those risks time and time again is to sully the heart of the game.

On the other hand, neither are the gods super-powerful monsters. Most of them are capable of destroying a mortal at the merest whim. To set the characters into direct conflict with a deity is, almost always, to ensure a quick and inescapable death for the individual concerned—not much fun, no matter how one looks at it.

Despite the two precautions above, gods are a vital part of a fantasy world. Since the dawn of history, every culture has strived to explain the mysteries of the world in terms humans can understand, and men have always tried to influence their fates by appealing to the wondrous forces that shaped their

lives. In almost every case, these forces have been given names, shapes, and personalities which men could, at least to some small degree, comprehend. In addition, magical powers have been attributed to these forces. To gain the favor of these supernatural beings, the people who created them began offering them gifts of food, wealth, and even life itself. This is how the gods of the ancients were born, and no fantasy campaign is complete without its own pantheon of such beings.

The nature of a society's gods is both a reflection and a catalyst of its culture. Its pantheon embodies its world-view, greatly influencing what the characters in that society desire, how they behave, and their motivations for undertaking heroic deeds. In practical terms, then, gods should be used not only to provide flavor to a campaign, but to provide guidance and motivations for player characters. Each player character should select a deity from his culture's pantheon, then use that deity's ethos as guide for his character's actions. For example, while a search for wealth and adventure would be sufficient reason for a Norseman worshiping Thor to undertake an unprecedented sea voyage, a mountain of gold would hardly motivate an American Indian venerating the Great Spirit to paddle his canoe across a small lake.

More importantly, character alignment assumes its full importance only when tied to the worship of a deity. When it comes to behaving properly for one's alignment, the fear of evoking divine wrath is a much better persuader than the threat of having one's alignment involuntarily changed.

Of course, the presence of deities has a much greater impact upon the priest class than it does on any other. Priests are expected to actively serve their deities, and each entry contains a special section that delineates exactly what the deity in question expects from his priests. At the same time, the wide range of choices available should make priests a more important part of the campaign, with even greater possibilities for creative innovation and role-playing on the player's behalf.

Deities and the Campaign

At first glance, it may prove difficult for the Dungeon Master to choose which gods to make available to his player characters. He should begin by considering the nature of his campaign, then selecting the pantheon (or pantheons) which has the closest flavor. For example, those running Oriental campaigns might consider the Chinese or Japanese pantheons, those running a medieval campaign could select the Arthurian, Celtic, or Norse mythos, and those running campaigns set in classical times might select the Egyptian, Greek, or Indian mythos. The different pantheons included in *Legends & Lore* have been selected to provide a range of possibilities wide enough to cover almost any setting.

Once the DM has selected the pantheon, players should choose their characters' deities from within that pantheon. In certain cases, a DM might want to use two or more panthe-

ons in his campaign. Although this must be handled carefully (for each pantheon comes with its own peculiar world-view that may not be compatible with that of another pantheon), it is a perfectly acceptable decision. Perhaps, as in ancient times, different pantheons are worshiped in different parts of the world. Perhaps two cultures have only recently come into contact with each other, and the natives of each society are still worshiping the gods of their own pantheon. It is even possible to envisage a campaign in which deities from all of the pantheons are worshiped.

The most important thing to remember in selecting a pantheon and using *Legends & Lore* is that it presents resource information, not rules. Although all of the material in this book has been carefully researched, the information presented here should be considered as a collection of guidelines, to be altered and changed according to the specific needs of the campaign.

For the most part, the relationship between the gods in this book and player characters is of the same magnitude as that of men to ants. While the gods are certainly aware of the existence of men, and occasionally find them interesting or annoying, men hardly merit all of their attention. If a man is foolish enough to irritate a god, he will almost certainly be noticed—and then quickly crushed by the deity's supernatural finger.

Unlike the relationship between men and ants, though, there does seem to be something more vibrant in the association between a god and his worshipers. The exact nature of this connection, unfortunately, remains a mystery far beyond the comprehension of mortals and (some say) immortals alike. Suffice it to say that gods need worshipers and will often go to some little trouble to make sure they have a good supply.

Another interesting aspect of the gods is that they cannot be killed by anything save another god of greater stature, or by a god of any stature using an artifact. This means that no mortal may ever kill any god. He might be capable of inflicting enough damage to drive off or dissipate a god, especially if he is wielding an artifact, but the god will always recover from its damage. Needless to say, gods that have been attacked, and especially injured to such an extent, will not be very happy with the responsible mortal. More often than not, they will deal with such fools quickly—and permanently.

Fortunately for such daring and unwise mortals, even finding a god is no easy matter. For the most part, they inhabit the outer planes. They never visit the Prime Material Plane in their true forms, for this plane is the focus of so much divine attention that it is impossible for any deity, no matter how powerful, to enter it personally. Therefore, heroes wishing to confront a true god must first find a way to travel to the outer planes and then track down the god they wish to find. The latter action, of course, is no easy matter, since the gods can move between the planes at will, and often take advantage of

this ability as they pursue their individual agendas.

At the DM's discretion, campaigns that utilize only one pantheon may take place in an alternate Prime Material Plane. In this alternate Prime Material Plane, the gods of that pantheon (and that pantheon only) are permitted to visit the plane in their true forms. In some cases, a god's true form is described as being the earth, the sky, the moon, or some other natural phenomena. In these instances, the form described is in an alternate Prime Material Plane. If the campaign takes place in the true Prime Material Plane, then the description refers simply to the god's essence, which has been projected into the appropriate body in the true Prime Material Plane.

Avatars

When a god has business upon the true Prime Material Plane, he must send an *avatar*. An *avatar* is simply a manifestation of the god upon the Prime Material Plane. This manifestation is not nearly as powerful as the god himself, and is merely a projection of the god's power to the Prime Material Plane. Always remember, there is great difference between the god and the *avatar*. The *avatar* embodies just a small portion of the god's power.

Unlike the god himself, an *avatar* can be destroyed, which is never looked upon kindly by the true god, and often results in some sort of divine retribution. Although *avatars* may take many different forms, the number that can be created and the frequency with which they may be replaced depends upon the god's stature (explained below). Often, *avatars* possess magic items of incredible power. Unless stated otherwise, these items always teleport back to the god when the *avatar* is destroyed.

Avatars are unaffected by the restrictions which apply to normal characters. For example, they often have attribute scores over 18, magic resistance, can be of any class without regard to alignment, dual- or multi-class restrictions, and can even possess a character class while in animal form. They also receive a damage (but not THAC0) bonus for strengths of over 18. In order to reflect their supernatural natures, however, their statistics are presented more in a monster-type format than in that of a character. Their hit points are always calculated at 8 points per hit die, and they use the THAC0, saving throw, and other statistical tables for monsters. Always use the listed THAC0 for the *avatar*; they do not receive any THAC0 bonuses for Strength or magical weapons.

Many *avatars* use weapons in combat. When they have multiple attacks with the same weapon, the weapon's damage is listed only once, followed by any magical bonus it may receive, the weapon's name (in parentheses), and then the *avatar*'s strength bonus. If multiple weapons are employed, the word "weapon" will appear and if attacks are made unarmed, then no parenthetical information will ap-

pear. For example, the damage statistic of an avatar wielding a sword +3 with a Strength of 19 would look this way:

Dmg 1d8+3 (sword) +7.

Most avatars have the ability to move only over land. However, some can also fly, swim, or burrow, often at the same rate that the avatar moves over land. In these cases, the additional movement mode is indicated by an abbreviation following the movement rate, like this: MV 15 sw. If the flying or swimming rate is different, the abbreviation will be preceded by the appropriate number. In cases of flying avatars, they are always assumed to have a maneuverability class A.

Often, avatars have special abilities in addition to their normal class abilities. These are described in the individual entries under "Special Att/Def."

Many avatars have the ability to cast spells. Such avatars can cast spells while in any form, even that of an animal. They do not need to make any gestures, speak any words, or use any material components. When they decide to cast a spell, it simply goes off.

The spheres or schools to which the avatar has access are listed in his description. An avatar always has access to any spell in the school or sphere, providing it is of the appropriate level for level of expertise. In addition, he may only cast the same number of spells of a given level that a wizard or priest or comparable rank would be able to cast. For example, an avatar with the abilities of a 12th level wizard access to the illusion/phantasm school of magic could cast four illusion/phantasm spells from each level up to five, and any one illusion/phantasm spell of level six.

Divine Abilities

The reader will note that there are no statistics for the powers and abilities of true gods listed anywhere in this book. This is because the power of the gods is such that it is impossible to quantify it. Statistics quite simply become meaningless when dealing with the gods.

Nevertheless, some gods are more powerful than others. In *Legends & Lore*, the gods are divided into several different statutes: Greater, Intermediate, Lesser, and Demigods. There is also a separate class for heroes. These legendary men and women are of such renown that they deserved inclusion in this volume. Each class possesses certain abilities and powers, which are outlined below.

All Gods

All gods, from Lesser to Demi-, have the powers described in this section. Although these are powerful abilities, they are taken for granted by the deities in this book.

Immortality: All gods are immortal. The only way for a god to die is to be destroyed by a god of higher statue in magi-

cal or physical combat. Otherwise, any god that suffers an attack that should destroy it simply disperses, then reassembles later (roll percentile dice to determine number of days). So, for example, a god which is seemingly torn apart by a powerful artifact would simply be dispersed, only to reassemble later.

Teleport: All gods possess the innate ability to instantly teleport to any point on the same plane. They can do this at will and without any chance of error.

Initiative: When dealing with mortals, all gods automatically receive the initiative. Of course, they can choose to simply wait and see what the mortals opt to do, but they may always act first if they desire.

Comprehend Languages: All gods understand and can speak any language. It is assumed that this includes written and spoken languages as well as other, more unusual, forms of communication like the light and color based dialect of the will o'wisp.

Magic Use: All gods may use any spell of any level. This includes the spells of priests or wizards and does not require the use of spell books, prayers, or material, verbal, and somatic components. In short, invoking such powers requires the slightest act of will on the part of these incredible beings.

Greater Gods

In addition to the abilities above, Greater gods can do practically anything. In most cases, they are the gods who created the rest of the pantheon. Some of their additional abilities include.

Shapeshifting: Greater gods can transform themselves into any object, animate or inanimate, of any size. In some cases, beings of this stature have been known to assume planetary proportions.

Magic Resistance: Greater gods are 100% resistant to mortal magics, 75% resistant to the magic of gods of lesser ranks, and 50% resistant to the spells of other greater gods.

Saving Throws: All greater gods are assumed to automatically make all saving throws required of them. This is a reflection of their great abilities, mental powers, and physical stamina.

Planar Travel: Just as they can teleport across space without error, so too can they travel between the various planes of existence at will. As mentioned earlier, however, even these powerful beings cannot enter the true Prime Material Plane.

Sensing Ability: These beings are truly omniscient. That is, they know what is happening everywhere at all times. In many cases, they can accurately predict the precise actions of mortals and other gods based on their vast knowledge.

Creation: Greater Gods can create any object, animate or inanimate, they can think of. This process is draining, however, since they are converting their own energy stores

into physical objects. Therefore, the god must rest for one turn per ton of mass he or she wishes to manifest. Thus, the creation of a 10 ton stone statue would require that the god rest for 10 turns (100 minutes) afterward.

Life and Death: Greater gods can kill any living mortal creature with but a thought. Likewise, they can bestow life upon any slain mortal being anywhere. Of course, another greater god can reverse effect immediately if so desired.

Communication: Greater gods can speak directly and secretly to any being across any void and through any physical or mystical barrier. This power transcends the bounds of space and planes, but not (as a rule) time.

Multi-tasks: Greater gods can perform any number of tasks at once. Of course, natural limitations based on their current physical form may apply, but there is never a penalty on their actions due to complexity.

Avatars: Greater gods can employ up to ten avatars at a time, moving them between planes at will. If one is destroyed, it requires one day to make another.

Granted Abilities: A greater god can grant any power or spell of any level to his or her priests. It is through this ability that deities give priests and paladins their magical powers.

Intermediate Gods

Intermediate gods wield a great deal of power, but are by no means as powerful as greater gods. One important difference is that they lack the vast creative powers of greater gods, and are generally not the creators of their pantheons (although they may be the fathers or mothers of other gods). Their powers include:

Shapeshifting: Intermediate gods can change into any object, animate or inanimate. The limitations on their powers prevent the object from being bigger than the largest natural or enchanted item of its size already in existence. Thus, an intermediate god could assume the shape of a huge bull elephant, but not one which is larger than the largest ones found in nature.

Magic Resistance: Intermediate gods are 95% resistant to mortal magic, 70% to magic of gods of lesser stature, 50% resistant to magic of gods of same stature, and 25% resistant to magic of gods of greater stature.

Saving Throws: Intermediate gods have a saving throw of "2" in all categories. Thus, they will only fail on a natural roll of "1".

Planar Travel: Intermediate gods have the same ability to travel between planes as greater gods. They are still unable to enter the Prime Material Plane, but otherwise have no chance of error.

Sensing Ability: Intermediate gods always know what is happening within 100 miles of their current position. In addition, they can extend their senses and learn what is happen-

ing within 100 miles of any worshiper of any god in their pantheon, or any holy object of any god in their pantheon.

Creation: While they cannot create objects out of nothing, intermediate gods can summon or create a duplicate of any object they hold, providing suitable materials are available on the same plane. This is a tiring process, however, and they must rest one turn for every 100 pounds of the object's weight.

Life and Death: Intermediate gods, while unable to directly cause the death of a living creature, can arrange accidents that can will kill any mortal being anywhere. They can raise any previously living being from the dead at will, regardless of the time that has passed since that being died or the current location or condition of the body.

Communication: Intermediate gods can speak directly and secretly to any being across any void or through any physical barrier. In this regard, their powers are the equal of the greater gods.

Multi-tasks: Intermediate gods can perform up to 100 tasks at once without suffering any penalties of any sort. Obviously, there may be physical limitations imposed on this based on the current physical form of the deity.

Avatars: Intermediate gods can use up to five avatars at a time, moving them between planes at will. If one is destroyed, the deity requires one week to make another.

Granted Abilities: Intermediate gods can grant any power that does not exceed their own powers, or spell of any level, to priests. Like the greater gods, they use this power to give spells to their priests.

Lesser Gods

Lesser gods often serve other gods in the capacity of helpers or domestics. Their powers are mighty, but in no way equal those of greater or intermediate gods.

Shapeshifting: Lesser gods can change into any animate object they desire. Their power is restricted, however, so that their new form will be an average example of the creature. Thus, if a lesser god wished to become a stallion, it would look much any other stallion.

Magic Resistance: Lesser gods are 90% resistant to mortal magic, 60% resistant to magic wielded by gods of lesser ranks, 45% resistant to magic of gods of same stature, and 20% resistant to magic of gods of higher stature.

Saving Throws: Lesser gods have a saving throw of "3" in all categories. Thus they will only fail their saves on natural rolls of "1" or "2".

Planar Travel: Like the greater and intermediate gods, lesser gods can travel between planes at will. No physical or material barrier can hinder such transit and they have no chance of error.

Sensing Ability: Lesser gods always know what is happening within 10 miles of themselves. Like intermediate gods,

they can extend their senses to include knowledge of all that is transpiring within 10 miles of any of their worshipers or any of their holy objects.

Creation: Lesser gods cannot create or duplicate any object. But they know where to find any object that they desire that already exists. If they desire an object which does not exist, they can sense the location of those who can manufacture it.

Life and Death: Lesser gods share the ability to raise any previously living mortal being from the dead. They can do this at will and across any distance or barrier no matter what the current condition of the body.

Communication: Lesser gods can communicate with their worshipers only through dreams or by means of an avatar. In some cases, they create special holy objects which allow them to communicate directly with their followers.

Multi-tasks: Lesser gods can perform up to five tasks at once without penalties of any sort. Obviously, in some forms they may encounter physical limitations to the number of actions which can be attempted.

Avatars: Lesser gods can only use two avatars at a time, moving them through planes at will. If one is destroyed, it requires one month to make another.

Granted Abilities: Lesser gods can grant their worshipers any power that does not exceed their own powers, or spell of up to 6th level.

Demigods

Demigods are the least powerful deities of any pantheon. Frequently, they are mortals who have earned divine status through great deeds. They have the following powers:

Magic Resistance: Demigods are 70% resistant to mortal magic, 40% resistant to magic of other demigods, and 20% resistant to magic of gods of greater stature.

Saving Throws: Demigods have a base saving throw of "4" in all categories. Thus, they fail their saves only on a natural roll of "3" or less.

Planar Travel: Unlike other gods, demigods can travel between planes only via magic spells and devices. Because of this limitation, they tend to remain on one plane more than any of the other types of gods.

Sensing Ability: Demigods have the ability to know what is happening within one mile of themselves or any of their own worshipers.

Communication: Demigods can speak only through their avatars. In rare instances, they have fashioned holy objects which also allow them to converse with their followers directly.

Multi-tasks: Demigods can perform any two tasks at once without penalty. In rare cases, the physical form they select may limit this further, but that is seldom the case.

Avatars: Most demigods can use but one avatar at a time.



If this avatar is destroyed, they require one full year to fashion another. Many demigods, however, are wholly unable to employ avatars.

Granted Abilities: Demigods can grant any power or spell of up to 5th level to their worshippers and priests.

Heroes

Heroes are legendary mortals who have performed such great feats that they become part of a culture's mythos. They have no god-like powers, although they are generally well-known to the gods and may have frequent dealings with immortals. Their only powers are that they often have very high attribute scores, maximum hit points, and are not subject to dual- or multi-class restrictions.

Divine Ascension

As mentioned in the previous section, it is possible for a hero to become a demigod. In order for this to happen, the following conditions must be met:

The hero must have advanced to an experience level at least twice as high as the average experience level in the campaign. No matter what the average experience level is in a campaign, however, the hero must be at least 15th level.

The hero must have at least one Attribute score that has been raised to 19 or above.

The hero must have a charisma of 18, with a body of at least two hundred followers that regard him as virtually a deity already.

The hero must be a true and faithful follower of his alignment, having committed no more than one incongruous act during his lifetime.

If all of these conditions are met, the DM may, at his option, elect to invest the character with demigod status. Characters granted such status become part of the culture's pantheon. If they are player characters, they are removed from play and treated as a demigod from that point on.

Priests and Deities

As one might expect, the relationship between a priest and his god is of the utmost importance. It is through his deity's favor that a priest receives his special powers and the ability to cast spells.

These blessings have their price, however. In return for this benison, most gods expect a great deal of service from their priests. First and foremost among a priest's many obligations is the duty to work toward his deity's goals. For example, if a priest's deity is dedicated to peace, he must always strive to promote peace and harmony.

Second, he must behave in an manner exemplary of his faith's teachings. Even when conducting everyday business, the priest must stand out as a shining example of the values

his god advocates.

Another important duty is the obligation to expand the influence of his faith. No matter where a priest is, he must miss no opportunity to explain the teachings of his religion to the uninitiated, taking special care to emphasize the rewards worshiping his deity can bestow. In accordance with this duty, the priest must always conduct himself in a manner which reflects properly upon his deity.

The Dungeon Master must also be sure that the priest has a good sense of his position within his community and religious hierarchy. In most societies, fellows of the clergy are respected (or sometimes feared) members of society. Priests who engage in adventuring are usually considered unorthodox and tolerated only with reluctance. As they advance in level and importance to the order, senior members will no doubt exert increasing pressure on the individual to settle down and apply himself to a more sedentary lifestyle. Of course, this is probably not what the deity himself wants from the priest, and the conflict may lead to many a minor controversy.

Even if he is an "adventuring cleric", a priest is expected to support his order. Often, this takes the form of giving part (or all) of his treasure to the order. But his superiors may also ask him to undertake some dangerous missions on the order's behalf.

Depending upon the religion, and the DM's decision, priests are sometimes required to perform certain rituals or services. Many of these are listed under "Duties of the Priesthood" in the individual entries, but the DM should feel free to replace or modify the listed responsibilities if he desires.

Priests may occasionally fall away from the worship of their deities. This always results in a loss of powers and spells, at least temporarily. If the priest transfers his worship to another deity, and has been a worthy follower of the first, there is a 75% chance that the second deity will accept the character as a priest. Such a transfer is always accompanied by a loss of enough experience points to place the priest in the midrange of the level below his current level.

Of course, there are many ways for priests to anger their gods other than a change of loyalties. Behavior violations of alignment codes are always considered at least minor transgressions, usually punished by the temporary loss of low-level spells. Minor transgressions can usually be corrected by an act of penance, such as fasting, meditation, or the gift of a minor amount of money to the order.

Neglecting to perform the proper rituals or failing to strive toward fulfilling the deity's goals are examples of moderate transgressions. Such infractions are punished by the loss of granted powers and high-level spells, and can only be rectified through major penance. In addition to a period of fasting or meditation, the priest must give at least one moderately powerful magic item to the order (never to be used by him again), and/or undertake some dangerous quest on the deity's behalf.

Any priest who commits heresy, a second moderate transgression, or who wilfully disobeys or ignores his deity, has committed a major transgression. Such transgressions are always punished by an immediate and total loss of all priestly powers and spells. If the deity is a neutral or evil one and the offense serious enough, major transgressions may even be punished by death (in whatever form the god has the power to arrange). Penance, if the deity allows it, must be accompanied by a complete sacrifice of all possessions (save one set of normal clothing and one non-magical weapon). Then the errant priest must undertake a seemingly impossible quest involving a high risk of death, donating all treasure recovered, including magic items, to the deity's order.

Fortunately, the path for most priests is a narrow but well-marked one. For a true and faithful priest, the commission of even a minor transgression should be a rare thing. By and large, the majority of priests should never have to make penance for anything worse than a minor transgression.

Turning Undead

The ability to drive away or destroy undead is a major advantage shared by the worshippers of many deities. In the AD&D® game, there are two versions of this power. One is available to priests of good alignment and the other to priests of evil alignment. Characters who are neutral (whether lawful, chaotic, or true neutral) are usually unable to employ turning powers.

The good version of this power is described briefly on page 33 of the *Players' Handbook* and in more detail on pages 67 and 68 of the *Dungeon Master's Guide*. The evil version of this power is defined on page 68 of the *Dungeon Master's Guide*. The latter power is referred to as "commanding undead" in this book.

Non-Human Followers

Legends & Lore draws upon history for its gods and heroes. As such, the deities in its pages reflect only the human experience. If the AD&D game were purely historical in content, this would present no problem. However, the AD&D game is more than that. It includes races such as elves who never truly graced our own world.

When setting up a campaign and deciding which of the pantheons presented in this book to use, remember to think about the non-humans in your game world. Be sure that some deities are set up as the patrons of elves and others for dwarves, gnomes, halflings, and so forth. In many cases, the easiest way to do this is to adapt one (or more) of the gods presented in *Legends & Lore*. When selecting gods for non-humans or demi-humans to worship, be sure to keep in mind the ideals of their race. Elves, for example, might find the Norse god Baldur to be worthy of respect because of his interest in beauty and charisma. Dwarves, on the other hand, might not be too impressed with such a figure—but Thor, now there's a god a dwarf can give respect to.

Explanatory Notes

In order to provide as much information in as little space as possible, we have followed a strict format in *Legends & Lore*. Each entry will be in a standardized style, the major elements of which are:

Mythos Section Introduction

The introduction to each section includes a short summary of the culture that created the pantheon in question. This background information will prove helpful in placing the gods of that mythos into context, and in adding flavor to campaigns using those gods. If the Dungeon Master intends to set his campaign in one of these historical periods, however, he would do well to take a trip to his local library or bookstore in order to do some further reading. It is impossible to provide all the detail needed to flesh out such a campaign in just a few pages.

Following the historical summaries, is a section of new magic items and spells which have been designed especially for campaigns utilizing deities from that mythos. In some cases, new character classes have been added or substituted to this section. As these new spells, items, and character classes have been designed especially for that mythos, we do not recommend using them outside of campaigns utilizing the gods of that mythos.

The introduction also includes a map of some structures that might be encountered in that culture, such as a temple, farm, or castle. These are included as examples of architecture that will add flavor to campaigns in those mythos.

Personal Entries

After the introduction comes the entries describing individual gods, heroes, and monsters. Each entry describing a deity is arranged in a similar order:

- Deity name (and stature)
- Deity description
- Role-playing information
- Avatar description
- Duties of the Priesthood

Entries describing heroes and monsters are similar to those describing the deities, making use of statistical abbreviations to present game information in condensed form. However, the text of hero and monster entries tends to be shorter, only presenting a summary of the hero or monster's history and abilities.

Abbreviations

The following abbreviations are used in *Legends & Lore*.

Alignment abbreviations: lg (lawful good); ng (neutral good); cg (chaotic good); ln (lawful neutral); cn (chaotic neutral); le (lawful evil); ne (neutral evil); ce (chaotic evil); g (good); e (evil); c (chaotic); n (true neutral); l (lawful).

Deities' statistics: All deities will have their AD&D® game statistics presented in the following format:

Statistics: AL lg; WAL any g; AoC sun; SY ball of light.

AL = the god's alignment

WAL = alignments of those worshiping the god

AoC = area of control; in other words, the aspects of nature over which the deity exerts influence

SY = a short description of the symbol used by the deity's worshipers

Avatar's statistics: All of the avatars presented in *Legends & Lore* will have their AD&D game information presented in the following format:

Str 18/00	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15 f	SZ 6'	MR 15%
AC -2	HD 16	HP 128
#AT 2	THAC0 3	Dmg 1d8 (sword) +4

Str = strength

Dex = dexterity

Con = constitution

Int = intelligence

Wis = wisdom

Cha = charisma

AC = armor class

HD = hit dice

SZ = size (Note that sizes are given in feet).

MR = magic resistance

THAC0 = to hit armor class 0

HP = hit points

MV = movement rate; **f** = flying rate, **sw** = swimming rate, **br** = burrowing

#AT = number of attacks per round

Dmg = typical damage done per attack (see "Avatars" above)

Following the avatar's statistics will be a section which details its special attacks or defenses.



Requirements of the Priesthood

Lastly, we will present information for the deity's priests as well. All of these entries will be formatted as follows:

Requirements: AB standard; AL lg; WP mace and staff; AR a; SP all, healing, divination; PW 1) *heal*, 10) *raise dead*; TU turn.

AB = attribute scores required to become a priest of the deity's order. "Standard" means that the standard requirements listed in the AD&D® 2nd Edition *Player's Handbook* apply.

AL = acceptable alignments for priests of this deity

WP = weapons priests of this faith are allowed to use

AR = armor restrictions for priests of this faith. The following codes may appear:

a (any armor allowed)

b (May only wear non-metal armor)

c (May only wear metal armor)

d (May not wear any magical armor)

e (May only wear magical armor)

f (May only wear armor made by priests of the same faith)

g (May not wear any armor at all)

SP = spheres of clerical spells to which the deity grants access for his or her priests. A sphere followed by a "*" indicates only minor access is allowed to that sphere.

PW = special powers commonly granted to priests by the deity. A number followed before a power indicates that the listed power is granted when the priest reaches that level. Unless otherwise indicated, these powers may be used once per day. For example, "10) *raise dead*" means that at tenth level, the priest is granted the ability to *raise dead* once per day.

TU = The ability to turn or command undead.

Legends & Lore also gives the statistics for many heroes and monsters specific to a given mythology. Heroes are presented in a format similar to that used for avatars. Although the order of the statistics listed for them is different from that used for avatars, the abbreviations are the same and should cause no confusion in the reader's mind.

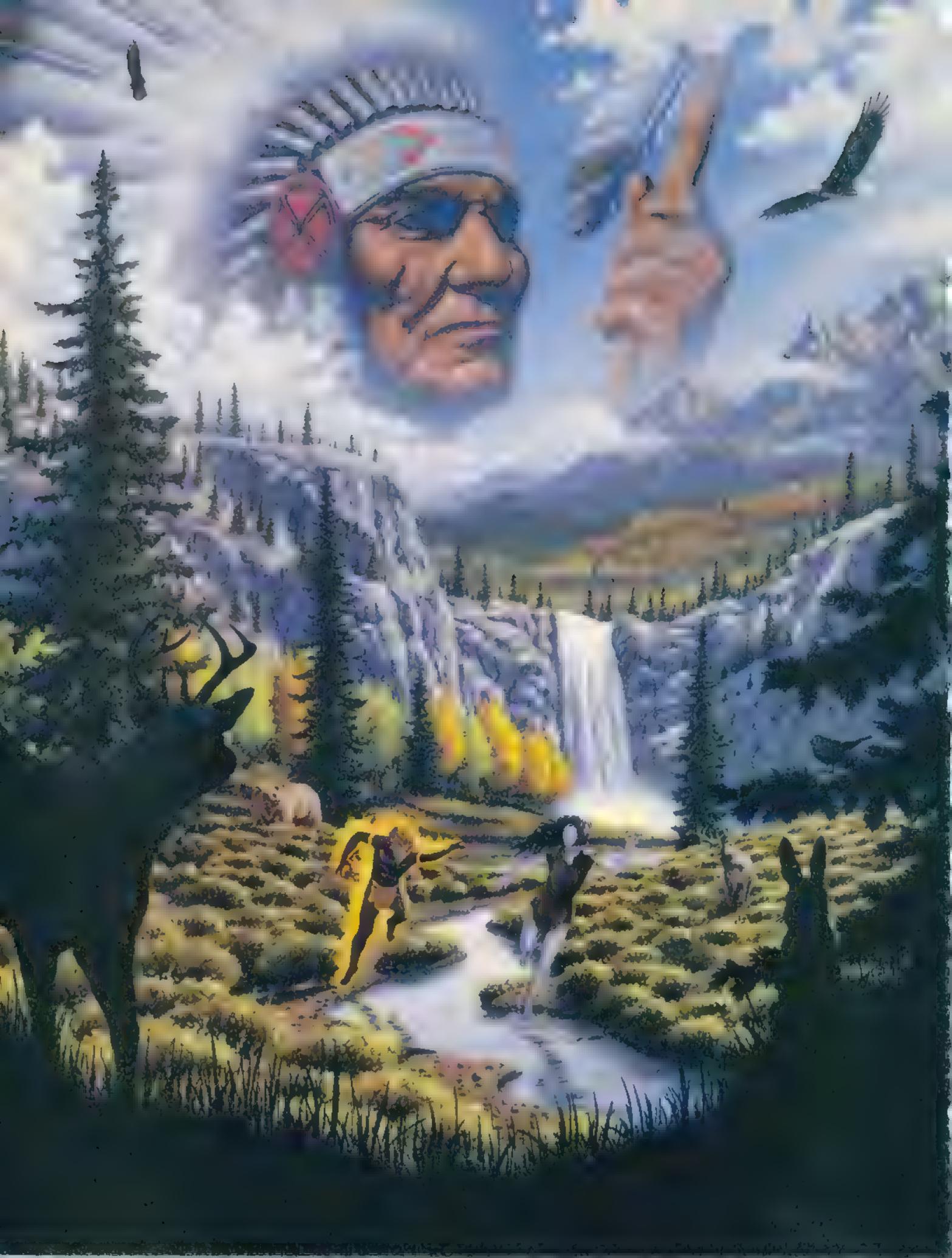
Monster statistics are presented, like heroes, in a format similar to that used for avatars. However, the following entries appear only for monsters:

No. = Number appearing in a typical encounter.

ML = Morale level of the monster.

XP: = Experience point award for defeating the monster.





In ancient times, North America was inhabited by a vast number of Indian tribes. In the limited space available, it would be difficult to merely describe them all, much less discuss the differences between the deities worshipped by each tribe.

The mythologies of North America are as varied and numerous as the different Indian nations that inhabited the land. From the Iroquois who inhabited the lush woodlands of what is now the Northeast United States to the Apache who lived in the deserts of northern Mexico, the people of each tribe had their own peculiar interpretation of the supernatural world and their place in it. Any attempt to incorporate all of the deities worshiped by these various tribes as part of a single pantheon is destined to be full of unexplained gaps and conflicting detail.

Fortunately, there are many analogies between tribes, even those located on opposite ends of the continent. For the purposes of a campaign setting, we can use these analogies to draw some rather broad and coarse generalizations that will allow us to create a unified and consistent pantheon where, in historical reality, one did not exist.

First, no matter where they made their homes, the Indians of North America lived close to nature—probably closer than any other civilization (or, more accurately, group of civilizations) in any other part of the world during any period in history. Many tribes lived in temporary or portable housing such as wigwams or tepees, and spent their lives following the game herds upon which their existence depended. Other tribes lived in more permanent hogans and adobe houses, feeding themselves through crude farming and by gathering nature's bounty.

No matter how they provided for their needs, the Indians lived at nature's mercy. The game herds might roam away and hunting would become difficult, or locusts might come and destroy an entire crop of maize. It should not be surprising that in trying to understand the mysterious forces that meant feast or famine for them, the Indians concluded that nature was full of unseen spirits that sometimes chose to aid and sometimes to ravage their lives.

The Indian world was inhabited not only by men, but by an unseen magical force which abides in every aspect of nature—stones, plants, animals, even themselves. Often, this magical force took the form of spirits which were associated with certain animals or plants. Therefore, most Indian deities are associated with some form of nature, such as an animal, a man-like being or even a natural force such as a season or an aspect of weather. In many tribes, children were named in honor of a particular spirit, in the belief or hope that the spirit would return the honor by becoming the child's supernatural guardian.

The Indian view of the supernatural was not confined to their own world. Most tribes believed in an Upper World, where the greatest spirits abided—including those that had preceded the creation of the physical world. There was also a

Lower World, where (in many cases) the essence of the dead spent eternity. In some cases, it was believed that the Upper World contained the images which descended to the physical world to become men, and in other instances, the Indians believed that the first men crawled out of deep caves leading to the Lower World.

Whether they believed men had come from above, below, or had simply existed for all time, many Indians believed in a powerful deity called anything from the Great Spirit to Father the Sky, the Master of Life, the Great Mystery, or Wakonda. The Great Spirit is foremost among the spirits, and is associated with great power and beneficence.

The Great Spirit is believed to reside in the Upper World, which is normally unreachable by mortal men. Therefore, birds and other winged creatures are often used as intermediaries to this realm. Similarly, snakes and crawling things are often used as messengers to the Lower World, which is likewise unreachable except through death.

The Indians share no commonly-held belief regarding the creation of the world, and many tribes simply view the world as having always existed. However, among the tribes that do have creation myths, the world is largely assumed to have been drawn from beneath the water by some powerful spirit—though this spirit is not always thought to be the Great Spirit.

Deities from the Indian pantheon are most commonly found in the Upper World and Lower World. These demiplanes are located in the Outer Planes, with direct access to the Happy Hunting Grounds where Indian deities spend much of their time. There are many gates connecting the Upper and Lower Worlds with that portion of the Prime Material Plane inhabited by the Indian tribes.

New Spells

Spirit Animal Form (Alteration)

Third Level Priest

Sphere: Animal

Range: Touch

Components: V,S

Duration: 1d10 days

Casting Time: 1 hour

Area of Effect: 1 person

Saving Throw: None

This spell is most commonly used on warriors and rangers in the pursuit of some heroic deed. *Spirit animal form* can be cast upon the self or another willing person. After entering a trance which lasts at least one hour, the receiver changes into a typical member of his spirit animal's species. For all intents and purposes, he becomes that animal, receiving all of its normal attributes and abilities, save that he retains his own

intellect. He uses the spirit animal's combat tables, but uses the saving throw tables appropriate to his human form. Everything he was wearing or carrying becomes part of the animal form, and is still with him when he returns to normal. The spell lasts 1d10 days, and neither the caster nor the receiver has any control over when it will expire.

This spell may not be used to assume the form of supernatural or supernaturally large animals, such as thunder birds. If such an attempt is made, the receiver assumes the form of a similar type of creature—in the case of thunder birds, for example, an eagle.

Bad Medicine (Enchantment/Charm)

Fourth Level Priest

Sphere: Charm

Range: Line of Sight

Components: V,S,M

Duration: Special

Casting Time: 2

Area of Effect: Individual (or village)

Saving Throw: Negates

Bad medicine is a powerful spell most often used by irate priests to avenge themselves on those who have angered them. *Bad medicine* modifies the target's THAC0, saving throws, morale, and damage by -2. It is usually cast upon a single individual, but a priest of 16th level or higher can cast this spell upon as many as 300 beings (animal or human), as long as they are gathered in an area of an acre or less. The character with the lowest saving throw score saves for the entire village.

To cancel *bad medicine*, a priest of equal or greater level than the original caster must cast the reverse of the spell upon the victim(s). If this is not possible, the spell can also be removed by *remove curse* or *wish* spell.

If not cast in order to cancel *bad medicine*, the spell's reverse, *good medicine*, is not nearly as powerful as its vengeful form. It raises the THAC0, saving throws, morale, and damage of the target by +1 for 1d10 rounds. *Good medicine* can be cast on an entire village, but only if all occupants are gathered together in an area no greater than 100' in diameter.

The material components of either spell are a handful of herbs common to the area, the claw of an eagle (for *bad medicine*), the feather of an eagle (for *good medicine*), and the venom of a poisonous snake.

New Magic Items

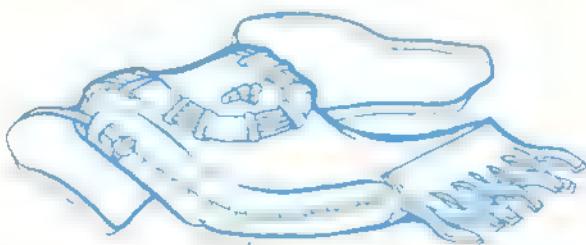
Sacred Bundle

A *sacred bundle* is a collection of 5-10 totemic items placed together in a pouch for the purpose of imbuing magical protection on the wearer. To create a *sacred bundle*, a warrior enters a trance (usually with his medicine man's help) and contacts his guardian spirit. He then asks for the spirit's help in creating this magical talisman. After carefully considering the warrior's personality and nature, the spirit selects 4-9 (1d6 + 3) items which the warrior must collect. Usually, several of these items will be difficult or dangerous to procure, such as a bear's claw, a giant snake's rattle, or a feather from the nest of an eagle.

After he has collected these items, the warrior goes to his tribe's medicine man and asks for his help in mystically binding the materials together. The medicine man then asks the warrior to gather one last rare item. Almost always, the medicine man chooses an item which he needs in performing his shamanistic duties, and when the warrior procures it, takes part of the item for his own use.

Once all the items are assembled, the medicine man performs a ceremony binding them into a *sacred bundle*, and from that point forward the warrior wears the bundle at all times. The *sacred bundle* bestows the following benefits upon the owner: +2 on all saving throws, the warrior is only surprised on a natural roll of 1, his unarmored AC becomes 2, and he subtracts one point from each die of damage when he is hit by an enemy's weapons.

If the *sacred bundle* is ever removed from the warrior's body, all of its benefits permanently vanish, and he can never get another. A *sacred bundle* never benefits anybody but the warrior who made it.







The Great Spirit dwells in the Upper World and is the most powerful of all North American Indian deities. Though it would be incorrect to say that he is the leader or ruler of the pantheon, he is the master of light and the breath of life. Without him, no living thing would inhabit the physical world.

The Great Spirit is known by a variety of names, including Master of Life, Father the Sky, Great Mystery, Wakonda, Tirawa, Arch of Heaven, and the Kitcki Manitou. In his primary form, he appears to be a disc of white light more brilliant than the sun, and mortals daring to look upon him are always blinded (no saving throw possible). Only another greater god can restore the eyesight of a mortal so marked.

The Great Spirit has all of the powers of a normal greater god. In addition, he controls the weather of the physical world, can assume the shape of any animal in nature (though the animal always appears to be made of light), and can animate and breathe life into any substance—be it rock, wood, or dead flesh.

Although the Great Spirit is aware of all things, he rarely intervenes in the affairs of men. The only exception to this is when an entire tribe or nation is threatened by some form of supernatural evil. On such occasions, he usually attempts to thwart the evil by manifesting himself in the form of some awe-inspiring animal and warning the offenders away. He only resorts to the taking of life as a last resort.

Role-playing Notes: As discussed above, the great spirit seldom answers any mortal summons, though he is always aware of everything happening in the physical world. When he intercedes in human affairs, it will always be of his own accord and on the behalf of a large number of people of good alignment.

Very occasionally, the Great Spirit will send an omen to a medicine man worshiping him. This omen always takes the form of bright light, and usually relies on color to convey the deity's message. For example, if the Great Spirit is pleased with the cleric's efforts, he might have a luminous white owl land on the man's shoulder. If angered by a betrayal of faith, he might send a glowing red eagle to attack the medicine man.

When he finds it necessary to discipline a priest, the Great Spirit's punishments generally involve light in some manner. A minor punishment might deprive the medicine man of the ability to see colors, while a more severe punishment could be total blindness. In extreme cases, such as when a medicine man betrays his own people and the Great Spirit, the offender might even be struck dead by a bolt of lightning.

Statistics: AL lg; WAL any good; AoC life, nature, creation, and light; SY shining globe.

Great Spirit's Avatar (Ranger 14, Druid 18)

Most often, the Great Spirit's avatar appears in the form of a white, luminous bear, although it can assume the shape of any animal in nature. The avatar always receives the benefit of any special abilities of the animal whose shape it assumes.

Str 19	Dex 18	Con 18
Int 15	Wis 18	Cha 16
MV 20 f,sw	SZ 10' +	MR 55%
AC -3	HD 18	HP 144
#AT 3	THAC0 3	Dmg 1d8/1d8/1d12 +7

Special Att/Def: The statistics above are for the avatar's favorite form: a bear. The avatar retains the bear's ability to hug its victims for 2d4 +7 additional damage on a to-hit roll of 18 or better. Even though the avatar has the form of a bear, it can cast spells as an 18th level Druid and all spells in the All, Animal, Elemental, Plant, and Weather spheres are available to it.

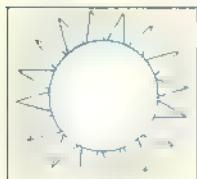
Duties of the Priesthood

A medicine man who worships the Great Spirit is venerating the most powerful of Indian spirits. Although he has access to great powers, the Great Spirit seldom grants these powers to him easily or rapidly. Priests must lead lives of exemplary virtue.

They must always strive to drive evil from the world through their own kindness and wisdom, relying upon force only when the lives of their fellows are in danger. Clerics of the Great Spirit may never live with evil or war-like tribes, unless they are doing so in order to change the wicked ways of such people.

As a priest of the Great Spirit, a medicine man must constantly strive to promote life and nature. He must subsist on a vegetarian diet and may never eat flesh, even in the most desperate circumstances. Because the Great Spirit remains so aloof, his clerics preside over very few ceremonies, and only beseech his aid in the most dire of circumstances.

Requirements: AB standard; AL lg; WP sling & blunt weapons; AR b; SP all, animal, elemental, healing, plant, protection, sun, & weather; PW 5) *Shape Change* (animal forms only), 7) *Control Weather* (1 mile radius), 10) *Raise Dead* (once per week); TU nil.



Sun, sometimes called Shakuru, is charged by the Great Spirit with casting warmth and light over the world. Aside from the Great Spirit himself, Sun is the most powerful of the dominant Indian spirits. Although he serves the Great Spirit's will, he is not subordinate to the Great Spirit in any servile sense, for he is free to discharge his duty as he pleases.

On most days, Sun is clearly visible in his true form, a shimmering disc of light. He is said to walk from one side of the world to the other, spreading warmth and light over the land as he goes. Sun has the power to create warmth and light wherever he can see, though he is often inconsistent in his use of this power.

Role-playing notes: Unlike the Great Spirit, Sun is heavily involved in the affairs of men. As he walks across the sky each day, he cannot help but see what the tribes are doing. When he is pleased with their actions, he shines down upon their lands brightly and keeps them warm. When he is displeased, however, he does not show himself and the day is dim and chilly. If angered, he shines down with great intensity, making men hot and tired and withering their plants.

Unfortunately, Sun has a mercurial disposition, so it is difficult to determine what will make him angry and what will not. In addition, he is not one given to gentle messages. Often, the first sign of Sun's anger may be a severe sunburn suffered during the dead of night, or sudden and severe heat exhaustion. Sun rarely punishes fallen priests with death, however. If a priest offends him too deeply, Sun simply severs the spiritual connection which gave the medicine man his powers.

Statistics: AL cn; WAL any but evil; AoC light, heat; SY sun.

Sun's Avatar (Fighter 14, Illusionist 14)

Sun's avatar takes the form of a yellow-skinned, yellow-haired warrior of great physical strength and attractiveness. He can call upon the Illusion/Enchantment school of magic for his spells.

Str 20	Dex 20	Con 18
Int 18	Wis 16	Cha 18
MV 15 f	SZ 6'	MR 35%
AC 0	HD 14	HP 126
#AT 2	THAC0 7	Dmg 1d8/1d8 +8

Special Att/Def: when someone looks at Sun's avatar with harmful intent, the attacker must save versus spells or be permanently blinded. Once per round, he can throw a fireball up to 500 yards without suffering penalty for range. This fireball does 2d10 damage for each 100 yards it travels. Sun's avatar can fly at the same speed he moves on ground.

Duties of the Priesthood

Medicine men devoted to Sun spend the majority of their time trying to appease their spirit. They are constantly sending messengers, in the form of powerful birds, to the Upper World with messages of supplication. When Sun shines too brightly for too long, they must suffer endless hours of rigorous penance in the hope of salving his anger. If Sun chooses not to shine, they must often spend days on end begging him to show himself.

One of the most important duties of a medicine man devoted to Sun is greeting him each morning. The surest way for a priest to incur Sun's wrath is to sleep past dawn.

Another important ceremony is the Sun Dance held each spring. The medicine man must spend an entire week dancing. It is during this time that young warriors hoping for Sun's favor must endure a test of pain to prove their worthiness.

In each tribe, the most experienced medicine man worshiping Sun is granted the power to call and command birds of prey, which serve as messengers to the Upper World.

Statistics: AB Standard; AL any g or n; WP bow, tomahawk (hand axe), or club; AR b; SP sun, all, healing, and protection; PW special (see above); TU turn.





Moon, also known as Pah, is the sister of Sun. Her duty is to light the night, which she fulfills with regular but varying success. Her appearance is constantly changing, though she most often appears as a shimmering disk of silver. Hers is the power to light the dark, and to hold at bay the dangerous things which lurk in the night.

Role-playing Notes: Moon is particularly sympathetic to women, and is 10% more likely to answer a plea for help if it comes from a woman. Good omens from Moon generally take the form of a visit from her avatar, but she expresses her displeasure only by her absence. Moon rarely punishes individuals who have angered her, she simply severs their spiritual connection with her instead.

Statistics: AL lg; WAL any good; AoC light, protection, women, SY silver disc

Moon's Avatar (Bard 10, Priest 12)

Avatars of Moon are beautiful women. In dangerous situations, they are each accompanied by 25 dedicated 3rd level warriors.

Str 16	Dex 18	Con 16
Int 18	Wis 18	Cha 20
MV 14 f	SZ 5'	MR 30%
AC 1	HD 12	HP 84
#AT 1	THAC0 9	Dmg 1d4 +1

Special Att/Def: Any sentient male looking upon Moon's avatar must save versus spells or fall under her control. She casts spells as a 12th level cleric, save that all spells in the charm, healing, and protection spheres of sixth level or lower are available to her. Moon's avatar flies at the same rate she moves on land

Duties of the Priesthood

Moon's clerics must meet all of the standard clerical requirements, but must also be females of good alignment. Moon discourages her priestesses from engaging in combat, but they may defend themselves with knives if attacked. Moon allows her clerics major access to the Protection and healing spheres, and minor access to charm and creation spheres.

She always grants her priestesses the power to create *light* within a 10' radius, and they are expected to keep a light glowing within their tepee or (camp) at all times.

Statistics: AB standard (always female); AL any g; WP knife; AR b; SP all, protection, healing, charm, and creation; PW 1) *light* (10' radius); TU nil.





Earth is known by several names: Earth Mother, Nokomis, and the Grandmother. She is the beginning and end of all life, for all mortal beings spring from her bosom upon birth and return to it upon death. She feeds all animals, men, and plants, and is the provider of the Water of Life.

Earth derives her power from the Great Spirit, who has bestowed upon her the ability and duty to nurture life. However, she is free to use this power as she pleases and does not answer to him in any subservient sense. She can create up to a 100 square miles of land or ten million gallons of water at will and without tiring. Further, she can accelerate, decelerate, or control the growth of any plant, or cause earthquakes of such magnitude that everything within the affected area must save versus death magic or be destroyed.

Earth is usually visible in her true form to all mortals, though few realize what they are looking at. She abides in the ground upon which they stand, the soil which they till, and the rocks upon which they sit. Those who know what to look for sense her as a warm presence in all that surrounds them.

Role-playing Notes: Earth is a patient and careful deity. She is the most likely of higher Indian deities to answer the individual supplications of her worshipers. As a rule, her base chance to respond in any given case is increased by 1% for each level of the beseecher, and by 5% if the beseecher is a priest of her order.

Earth prefers to guide her worshipers through a wide range of omens. Almost anything can serve as a sign of her pleasure or displeasure: a white eagle, a black wolf, a burning tree. Often, the meaning of such portents is unclear, and the recipient must enter a deep trance to clarify its meaning.

However, when she finds it necessary to discipline a transgressor, Earth's punishments are severe and unmistakable. In cases of tribal offenses, she often sends a flood or earthquake to devastate the wrongdoers. Individual offenders fare little better: being attacked by a black bear or bitten by a snake is considered an unmistakable sign of her enmity.

Statistics: AL ng; WAL n or ng; AoC life, nature, food; SY stalk of maize.

Earth's Avatar (Druid 18)

Earth's avatar always takes the form of an old woman. She casts spells as an 18th level Druid, save that she can call upon any clerical spell in the plant or animal spheres.

Str 18/00	Dex 16	Con 18
Int 18	Wis 19	Cha 14
MV 15 br	SZ 5'	MR 35%
AC 0	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d6 +7

Special Att/Def: Earth's avatar cannot be injured by weapons made of unworked natural materials. For example, a wooden club or stone arrowhead causes her no damage, but she is affected normally by any weapon of forged metal. Earth's avatar can burrow through soil or rock at the same rate she moves on the surface.

Duties of the Priesthood

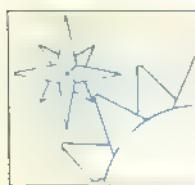
Earth's clerics must meet the standard requirements for druids, except they must always be of neutral good alignment. Usually, but not always, her priests are women. Whether male or female, however, her clerics must prove their fruitfulness by being parents, and usually have between 4-8 children living in their lodge. Losing the ability to bear children is considered a sure sign that an individual has lost Earth's favor, though this seldom happens to even to the oldest of her clerics.

Priestesses worshiping Earth preside over two important ceremonies each year: the Blessing of Spring, when life returns from the bosom of the Grandmother, and the Sacrifices of Fall, when important magic items must be buried in the fields or thrown into raging rivers so that the life will return to the fields in the spring.

Clerics worshiping the Earth Mother may use clubs or sickles to defend themselves or, if necessary, to prevent the desecration of the land. Earth allows her priestesses major access to the animal and plant spheres, and minor access only to the elemental, summoning, and weather spheres. Once they reach the 4th level of experience, she also grants her clerics the ability to summon and command 1-6 wolves. At the 8th level of experience, she allows them to instantaneously grow one tree per day, up to sixty feet in height, provided they have the proper seed to plant. At the 12th level of experience, she permits her priests to travel over water as if it were land.

Statistics: AB as druid; AL ng; WP clubs or sickles; SP all, animal, plant, elemental, summoning, and weather; PW 4) summon and command 1-6 wolves; 8) tree growth (see above); 12) water walking; TU: turn.





To Morning Star, the Great Spirit has entrusted the Breath of Life, which Morning Star must spread over the earth each dawn. Morning Star is free to use this gift as he sees fit, but he is generally a benevolent god who executes his duty faithfully.

Visible on the Prime Material Plane as the last star in the sky each morning, in his true form Morning Star resembles a young man painted red, wearing moccasins, a heavy robe, single downy eagle's feather, also stained red, and a headdress. Morning Star can animate any material, even rocks.

Role-playing Notes: As long as priests worshiping Morning Star strive to promote life, they remain in his favor. When a priest violates this code, Morning Star generally reveals his displeasure by hiding his presence at dawn. Morning Star punishes transgressions by removal of clerical powers.

Statistics: AL lg; WAL any good; AoC life, morning; SY star above the rising sun.

Morning Star's Avatar (Fighter 13, Priest 12)

Morning Star's avatar always takes the form of a young man armed only with his bare hands or a rope. He can cast spells as a 12th level priest, save that he has access to any priest spell of 6th level or below in the creation and healing spheres. He can also use the *raise dead* spell.

Str 20	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15 (f)	SZ 6'	MR 35%
AC 0	HD 13	HP 104
#AT 2	THAC0 9	Dmg 1d3 + 8

Special Att/Def: Morning Star's avatar is immune to all forms of light or heat attacks, such as *prismatic sphere*, *rainbow pattern*, *fireball*, *flame strike*, etc. He can animate and control any single object, such as a tepee, tree, boulder, etc. Morning Star's avatar can fly at the same speed he moves upon ground.

Duties of the Priesthood

Clerics of Morning Star must pray to his star each morning, and must always strive to promote the creation of new life. They may never kill, even in self-defense, instead attempting to disable attackers without depriving them of life. They are usually called upon to bless the birth of new infants, crop plantings, and anything involving the creation of life.

Requirements: AB standard; AL lg; WP lasso and net; AR b; SP all, creation, healing, animal, divination, plant, and protection; PW 10) *raise dead*; TU: turn.



Wind, also known as Hotoru, is the master of weather and climate. Upon his breath, he carries life-giving rains or the parched gasps of drought. He can cool off a hot day, or he can uproot trees and topple even the sturdiest of lodges with a tornado. Wind takes great joy in his liberty from the Great Spirit's authority, exercising his powers with caprice and whim.

In his true form, Wind is an invisible swirl of air that can always be felt and sometimes heard, but never seen. He has the power to *control weather* at will, even to the point of parching the land with hot breezes one moment and covering it with terrible blizzards the next.

Role-playing Notes: Wind is chaotic and capricious. Upon noticing any slight, he is likely to take vengeance in the form of catastrophic weather. Omens from Wind take the form of unusual winds. When he punishes one of his own priests, he carries the offender away in a powerful tornado and drops him in the middle of a large body of water.

Statistics: AL cn; WAL any; AoC weather, agriculture; SY tornado.

Wind's Avatar (Fighter 10, Wizard 10)

In avatar form, Wind always appears as the huge chief of an unknown tribe. In one hand, he carries a massive club and in the other a huge war lance.

Str 20	Dex 19	Con 18
Int 16	Wis 15	Cha 18
MV 15, 20 f	SZ 8'	MR 35%
AC -1	HD 10	HP 80
#AT 3/2	THAC0 11	Dmg 1d10 + 8

Special Att/Def: Wind's avatar can unleash a *lightning bolt* which does 2d10 points of damage, always hits its target, and has a range of 900 yards. He can only be hit by +1 or better weapons or magic. Wind's avatar can fly at will. Both his club and his lance do 1d10 damage and require a strength of 18/00 to wield. The lance fires a 2d10 *lightning bolt* once per round. Wind's avatar casts spells as a 10th level wizard, and can call upon any spell of up to 5th level from the invocation/evocation school.

Duties of the Priesthood

Clerics of Wind must meet the standard clerical requirements, but may use any weapon in battle. They must constantly appease Wind with sacrifices of food and valuables, and are liable to incur his wrath if such sacrifices are not made at least weekly. In agricultural tribes, Wind's priests are treated with a combination of awe and mistrust, for the well-being of the entire tribe often depends upon the ability of such priests to earn and hold Wind's favor.

Requirements: AB standard; AL any c; WP any; AR b; SP all, combat, elemental, weather; PW 5) *summon rain* (500 yard area); TU nil.

Upon Fire, also known as Hastsezini, the Great Spirit has bestowed the ability to destroy anything living. He is also charged with providing warmth and light, but is resentful of this duty and only executes it if constantly fed. Fire's true form is that of a jet-black human with the head of a hawk, and he is always sheathed in an aura of flames. He has the power to see and hear anything that passes within fifty yards of a fire.



Role-playing Notes: Fire is arrogant, vengeful, and tolerates no affronts to his power or shortcomings among his priests. His omens always involve fire and are never subtle. It is common for him to create a face in a fire and speak directly to his worshipers. He delights in punishing by burning.

Statistics: AL le; WAL any; AoC fire, destruction; SY burning torch.

Fire's Avatar (Ranger 12, Druid 12)

Fire's avatar appears in the form of a dark-skinned human, sometimes with a hawk's head. Occasionally, he appears as a human-shaped flame.

Str 20	Dex 18	Con 17
Int 19	Wis 19	Cha 12
MV 15 (f)	SZ 7'	MR 35%
AC -1	HD 12	HP 96
#AT 3/2	THAC0 9	Dmg 1d10 (weapon) +8

Special Att/Def: The avatar's flaming sheath inflicts 1d10 damage per round to all within ten yards. He cannot be hit if attacked from behind and can cast any fire-based spell, no matter what the level or sphere. Fire's avatar can fly at the same speed he moves upon ground.

In avatar form, Fire casts spells as a 12th level Druid, with access to all spells of 6th level or less in the appropriate spheres. He carries a magical shield +3, a bow that fires arrows of flame, a large club, and a lance of fire (all doing 1d10 damage). If a mortal touches any of these weapons, he suffers 1d10 points of fire damage per round—even if magically protected from fire.

Duties of the Priesthood

The duties of priests worshiping Fire consist primarily of appeasing their arrogant god with regular sacrifices of food and fresh meat. Fire's priests must always keep a fire burning within their lodge, and are often called upon to perform foul tasks, like murdering those who have offended their god. They are allowed to use any weapon, though Fire grants an extra first level spell to those using only flame-based weapons. Because of their deity's evil nature, his priests are often banished from the tribe if some fire-based calamity befalls the village.

Requirements: AB as druid; AL any; WP any (see above); AR b; SP all, combat, divination, elemental, guardian, necromantic, and summoning; PW 1) bonus spell (see above); 1) create fire (as the spell); TU nil.

As the voice of the Great Spirit, Thunder is the herald of disaster and the bearer of good fortune. Also known as Heng or the Thunder Bird, Thunder announces the coming of great disasters. He also has the power to bring good fortune to those who deserve it. Occasionally, when Wind has neglected to bring rain to a deserving tribe, Thunder carries a lake upon his back and sprinkles it over the fields. In true form, Thunder resembles a huge black eagle as large as the sky, but he sometimes appears as a warrior in storm clouds.



Role-playing Notes: Thunder does not enjoy his role as the harbinger of catastrophe. Nevertheless, he executes this duty conscientiously. Portents of impending disaster include fierce thunder, cloud cover so heavy it blots out the sun, and the unexpected and unwelcome arrival of thousands of birds. Omens of good fortune always take the form of a black eagle soaring overhead. In fact, such a sighting is enough to modify the saving throws and attack rolls of the viewer by +2 for a period of 1d10 weeks.

Thunder rarely punishes tribes or individuals directly. Rather he simply withdraws his support.

Statistics: AL cg; WAL any good; AoC good fortune; SY black eagle

Thunder's Avatar (Fighter 14, Priest 10)

Thunder's avatar takes the form of a giant black eagle, but can also be seen as a giant carrying a huge lance.

Str 21	Dex 17	Con 18
Int 18	Wis 18	Cha 15
MV 15, 24 f	SZ 12'	MR 40%
AC 1	HD 14	HP 126
#AT 3	THAC0 7	Dmg 1d12/1d12/2d10 +9

Special Att/Def: Every other round, Thunder's avatar can shoot lightning from his eyes. This attack never misses its target and always inflicts 30 points of damage. In his eagle form he is able to make two claw attacks and one beak attack each round. When in his giant form, he can strike with his lance twice per round for 1d12 points per attack. Thunder casts spells as a 10th level priest utilizing any spell of 5th level or less in the guardian, protection, or weather spheres.

Duties of the Priesthood

Thunder's priests may never engage in an evil or selfish act. Upon reaching the 5th level, Thunder's priests receive the ability to grant good fortune once per week. This modifies the saving throw and to-hit rolls of one subject by +1 for 1d10 rounds. This ability increases by +1 every five levels, so that at 10th level it is +2, 15th level it is +3, 20th it is +4, and so on.

Requirements: AB standard; AL any g; WP bow, lance, and tomahawk (hand axe); AR b; SP all, divination, protection, guardian, healing, and weather; PW 5) good fortune (see above); TU nil.



Raven is one of the most powerful of the many animal spirits. He professes to have created the world by pulling it up from beneath the waters. The validity of this claim remains in doubt, however, for he is well known as a trickster who resorts to anything to satisfy his ravenous appetite. Though his true form is that of a large black raven, he can polymorph at will into many different forms, including a fox, jay, or even the moon.

Role-playing Notes: Though generally good-hearted, the unpredictable Raven has a narrow range of concerns—and most of them have to do with food. Raven never answers appeals for aid unless an offering of food is made to him. Even then, Raven is unlikely to help unless the appeal is for food, water, or shelter.

Raven's omens are always delivered by one or more of his namesakes. For instance, if displeased, Raven might send a flock to drop various disgusting items on the offender. When seriously angered, Raven's punishments are inventive and harsh. As an example, Raven once turned a man who hunted too many ravens into a grass-hopper, so that the ravens could hunt him.

Statistics: AL cg; WAL any; AoC trickery and deception; SY black feather

Raven's Avatar (Fighter 10, Illusionist 8)

Raven's avatar usually takes the form of a giant raven. However, he is able to change form at will and does not hesitate to assume another shape if it will further his progress in a given matter.

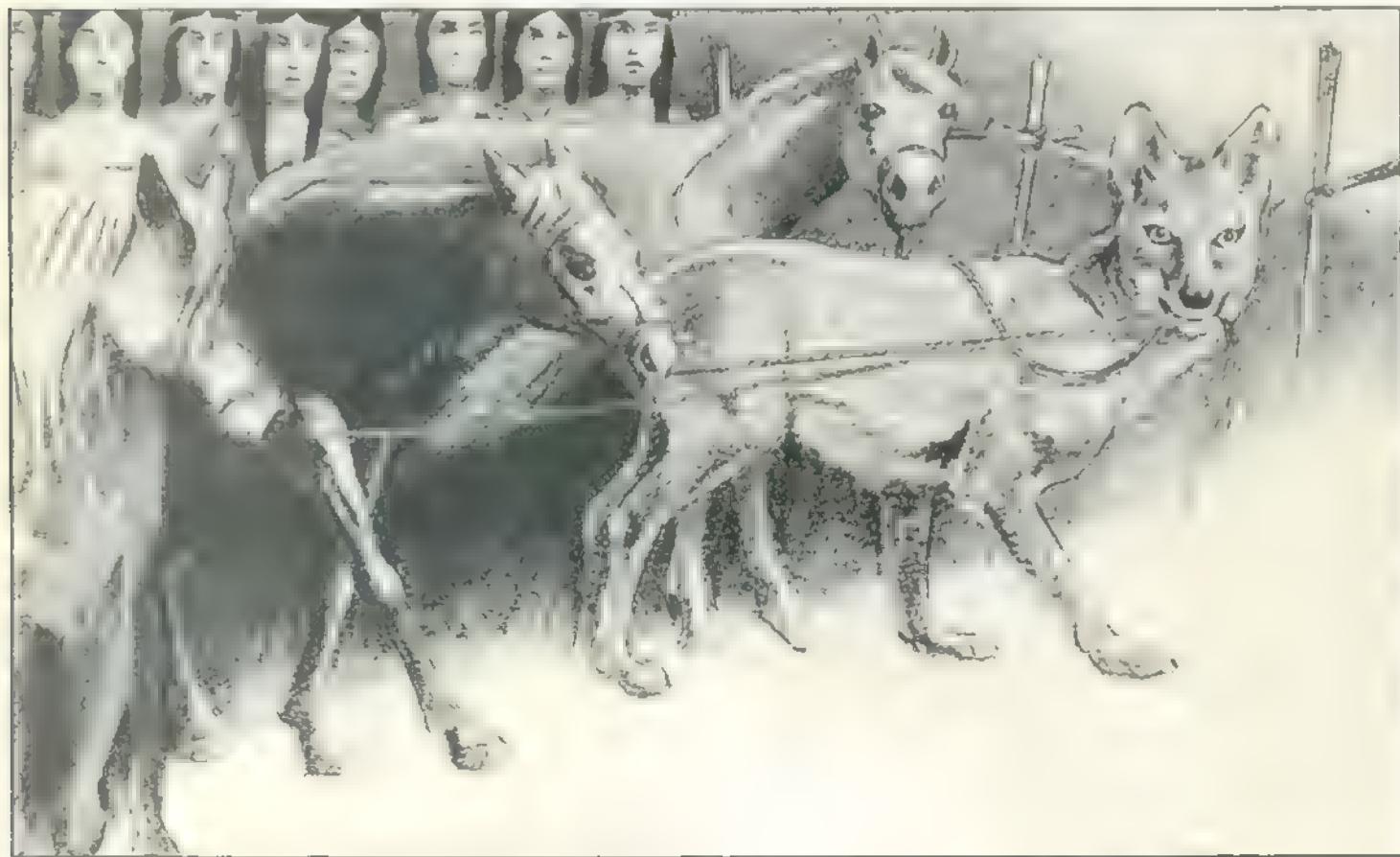
Str 18/00	Dex 16	Con 18
Int 18	Wis 14	Cha 6
MV 8, 20 f	SZ 6' wingspan	MR 15%
AC 2	HD 10	HP 80
#AT 3	THAC0 11	Dmg 2d6/2d6/3d8 + 6

Special Att/Def: Raven can employ both the *polymorph others* (-2 to save) and *polymorph self* spells at will. He has the spell abilities of an 8th level Illusionist, calling upon any spell of 4th level or less in the Illusion/Phantasm school of magic.

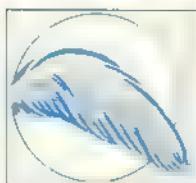
Duties of the Priesthood

Priests worshiping Raven must be of a chaotic alignment and must meet all ordinary clerical requirements. They are expected to feed any ravens that happen to be nearby, and must converse with these birds constantly. As a result, there are invariably 1d20 of these garrulous birds following any priest of raven.

Requirements: AB standard; AL any c; WP any; AR b; SP all, animal, and charm; PW 3) converse with ravens; 15) fly (movement rate = 15); TU nil.



Coyote is the most clever and cunning of animal spirits. He is credited with teaching men crafts such as making weapons, pottery, as well as the summoning and controlling of fire. Despite the generous side of his personality, however, Coyote is a cowardly thief who often resorts to trickery.



Coyote can polymorph himself into any natural animal once per day. He can make himself or any object invisible for an indefinite period of time, and can animate any object for up to one week. His true form is that of a giant, silver-furred coyote.

Role-playing Notes: Coyote is greedy and conniving. During his frequent attempts to swindle a fellow god, he often assigns difficult jobs to his worshipers, promising great rewards if they succeed. Most often, he "forgets" to keep such promises. He is not above bullying a mortal to get what he wants.

Omens from Coyote take the form of strange noises in the night. Typically, he will only punish his clerics for failing at an assigned task or daring to cheat him. Such punishments take the form of a cruel trick, such as stealing a cherished possession and giving it to the victim's enemy.

Statistics: AL cn; WAL any; AoC crafts, thievery; SY bushy, drooping tail.

Coyote's Avatar (Thief 14, Illusionist 6)

He can cast spells as a 6th level illusionist, and can call upon any spell under the 3rd level in the illusion/phantasm school. Despite his lack of hands, Coyote's incredible Dexterity allows him to utilize all of the thiefly abilities appropriate to his level.

Str 19	Dex 20	Con 18
Int 15	Wis 18	Cha 7
MV 15	SZ 7'	MR 15%
AC 2	HD 14	HP 112
#AT 1	THAC0 7	Dmg 2d10 +7

Special Att/Def: On any natural attack roll of 20, the avatar's victim must save versus death magic or have his neck snapped by the creature's powerful jaws.

Duties of the Priesthood

Coyote's priests must meet all of the normal requirements for clerics, save that they must have a Dexterity of at least 12. In addition, priests of Coyote must sacrifice 1 gp per level worth of treasure (or one magic item) a week. Failure to do so results in a loss of spells and powers until the missed sacrifice is made up. They must also defend coyotes whenever they encounter an endangered one. To lure young worshipers to him, Coyote grants all of his priests the abilities of a thief of similar level—to a maximum of tenth level.

Requirements: AB standard, Dexterity 12+; AL any c; WP as thief; AR b; SP all, animal, summoning, charm; PW 1) thief abilities (see above); TU nil.

Though a giant serpent in true form, Snake takes great delight in manifesting himself in the guise of a man with rainbow-colored skin. Snake has complete control over all scaled, land-dwelling creatures within his sight, even if they are supernatural in origin. He has the power to make any object poisonous to the touch, or to turn any poison into a harmless substance (even after it has begun acting). He can control his age at will, often growing visibly older or younger during the course of a single conversation.



Role-playing Notes: As long as his worshipers don't do anything evil, Snake is a patient deity. But he does not tolerate transgressions of his strict moral code. Those offending Snake will find themselves growing mysteriously older at a rapid rate. After the offensive behavior is atoned for, the supernatural aging stops, but does not reverse itself. In cases where severe punishment is called for, the offender mysteriously dies of effects normally associated with a lethal snake's venom.

Statistics: AL ng; WAL any neutral or good; AoC reptiles and aging; SY a writhing snake.

Snake's Avatar (Wizard 15, Priest 8)

Snake's avatar is usually a man with rainbow-hued skin, though he can also take the form of a giant snake. In either form, he casts spells as a 15th level wizard and an 8th level priest, save that he has access to any wizard spell of 7th level or under, and any priest spell of 4th level or less in the all, animal, charm, or necromantic spheres.

Str 14	Dex 18	Con 18
Int 19	Wis 18	Cha 18
MV 15	SZ 6'	MR 20%
AC 1	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d6

Special Att/Def: Snake's avatar can only be hit by magic or +1 or better weapons. No reptile (including dragons) will attack him under any circumstances. In addition, he can summon and command 5-500 snakes at will.

Duties of the Priesthood

Priests of Snake must meet all the standard clerical requirements, and must keep at least four varieties of dangerous snakes as pets. As weapons, they are allowed to employ poisoned arrows or daggers, but only in defense of themselves, others, or a snake. At the 10th level of experience, Snake gives his priests the power to summon and command 1d10 snakes, and at the 15th level of experience he grants them the ability to control their aging process (making them immune to the effects of normal and magical aging, but not to disease, injury, or death).

Requirements: AB (see above); AL ng; WP poisoned arrows and daggers; AR b; SP all, animal, charm, healing, and protection; PW 10) summon snakes; 15) control aging; TU nil.



The Indian world is populated by many different spirits, which are manifestations or "manitous" of the mysterious magic power that inhabits all things. There are ancestral spirits who watch over their descendants from camps in the lower world, animal spirits who demand homage before the hunt, and spirits of sacred places.

An Indian might encounter a spirit in virtually any situation and in virtually any form. For instance, an ancestral spirit might appear as a very old man or a river spirit as watery snake. They will generally have one or two supernatural powers associated with their nature.

Of course, it would be impossible to present statistics for every spirit in the world of the Indian, but their avatars generally fall within the following parameters:

Role-playing Notes: The personalities and goals of these minor spirits are as varied as their number. Generally, they promote and protect whatever it is they personify, and look disfavorably upon anybody who harms their embodiment. Animal spirits generally recognize the need for hunting and allow it, as long as the hunter shows the proper respect and is not cruel or greedy. Their omens and portents always take a form appropriate to their nature. Generally speaking, they are quicker and more severe in their punishments than the higher deities, for they must compensate for their limited power by demanding strict obedience from their worshipers.

Spirit Avatar (any one or two classes, level 7-11)

Like the spirits themselves, the avatars usually assume a form related to their nature. They almost always have some form of limited spell ability, although its nature will vary based on the background of the spirit.

Str 14-19	Dex 13-18	Con 13-18
Int 13-18	Wis 13-18	Cha any
MV 10-15	SZ up to L	MR 5-15%
AC 4-0	HD 8-11	HP 64-88
#AT 1-3	THAC0 11-13	Dmg 1d4-2d10 +1-6

Special Att/Def: Any one or two powers which are appropriate to their nature. For example, the spirit of a lake might be able generate a *wall of fog* just as the lake does on an autumn morning.

Duties of the Priesthood

Spirits do not have priests in the sense that other deities do. Rather, they are venerated as the need arises and will often reward the individuals paying homage to them with special powers and protections for a limited time (usually 1-10 days). For example, a warrior venerating a cloud spirit might receive the ability to ride the winds. Obviously, such powers are only given when the actions of the individual are sincere and he makes some appropriate sacrifice to the spirit.



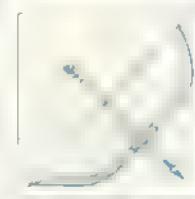
Hiawatha (Ranger 15, Druid 8)

One of the greatest of all Indian heroes, Hiawatha was credited with uniting the Iroquois into the Five Nations. A man of great thought, Hiawatha was invited to speak before the Council of Hereditary Chiefs. He convinced the chiefs to end the bitter and murderous wars between the Iroquois tribes and form a confederacy. He envisioned spreading this confederation from tribe to tribe all across North America. Sadly, the arrival of foreign colonizers put a stop to his plan.

Str 18/95	Dex 17	Con 17
Int 18	Wis 18	Cha 18
AC 5	MR 10%	MV 12
HP 195	AL lg	
THAC0 4	#AT 2	Dmg 1d6 (weapon) +5

Spells: 1) *animal friendship, pass without trace, detect snares and pits*; 2) *speak with animal, produce flame, slow poison*; 3) *hold animal, water breathing, snare*; 4) *cure serious wounds, neutralize poison, speak with plants*.

Hiawatha is credited with many other great feats, battling monsters and even gods on behalf of mankind. In his headdress, he wears a feather given to him by an eagle-spirit that modifies his AC by +2, and he travels in a canoe that moves by itself. Hiawatha fights with club or bow and arrow, each of which do 1-6 points of damage. In unarmed combat, he grapples and bear-hugs his opponents for 8 points of damage per round.



Stoneribs (Ranger 10)

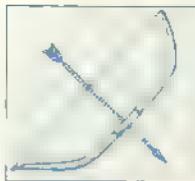
According to legend, Stoneribs is the son of a legendary mother named Volcano Woman. He could shoot birds with bow and arrow as soon as he could walk. He always goes to the aid of tribes in dire peril, and is the warrior who slew the great sea monster Qaqwaai. He possesses a magical halibut skin that allows him to assume the form of a man sized halibut. It also bestows upon him the ability to breathe and move through water as if he were a fish even when in his human form.

Str 18/25	Dex 18	Con 18
Int 15	Wis 14	Cha 15
AC 6	MR 10%	MV 12
HP 140	AL lg	
THAC0 11	#AT 3/2	Dmg 1d6 (weapon) +3

Spells: 1) *invisibility to animals, pass without trace*; 2) *barkskin*.

Qagwaaz

Qagwaaz is a powerful warrior who wanders the plains alone, capturing wild horses and hunting buffalo solely for the sport of it.



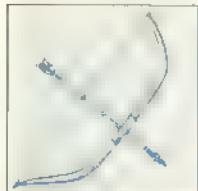
Ranger 12, Bard 5

Str 18/52	Dex 17	Con 17
Wis 18	Int 18	Cha 17
AC 6	MR 10%	MV 12
HP 156	AL ng	
THAC0 7	#AT 3/2	Dmg 1d6 (club) +3

Spells: 1) *invisibility to animals, pass without trace, ventriloquism*; 2) *produce flame, messenger*; 3) *hold animal*.

He is a welcome guest in the camps of all the plains tribes, where he enjoys challenging the resident warriors to contests of prowess and skill. In such contests, Qagwaaz relies only upon a wooden club and his great strength so that he does not injure his opponents too severely.

After such contests, Qagwaaz enjoys feasting and impressing the women with his stories and songs. Should a village be attacked while he is visiting, Qagwaaz is the first into battle. He is considered the ideal for all warriors to emulate.



Yanauluha

The first tribal priest, Yanauluha can summon any Indian deity to his aid at will. Though now considered a spirit, it is not clear how or even if he has died. Anyone sacrificing a magic item to him has a 10% chance that Yanauluha will aid him, unless an evil act is requested. He appears as a richly garbed, ancient Indian who talks very slowly.

Priest 20, Ranger 10

Str 14	Dex 16	Con 18
Wis 19	Int 18	Cha 16
AC 3	MR 15%	MV 12
HP 170	AL ng	
THAC0 8	#AT 3/2	Dmg 1d6 (weapon)

Spells: 1) any; 2), any; 3) any; 4) any; 5) any; 6) *wall of thorns, find the path, fire seeds, animate object, weather summoning, 7) wind walk, resurrection.*

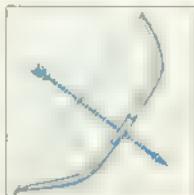
Spell Immunity: *cause fear, charm, command, friends, and hypnotism.*

Big Head

The big heads are fearsome monsters inhabiting the deep forests. They are enormous man-like heads covered with thick hair. They lack any sort of body, but move about on two paws with long, sharp claws. Big heads prefer to hunt during storms, when they fly about searching for isolated victims. There is a 75% chance that a big head will have one randomly determined magic item in its possession.

AC 3	NO. 1-2	SZ 6'	XP: 9,000
MV 15, 20 f	ML 15	AL ce	INT High
HD 14	MR 25%	THAC0 7	#AT 3
Dmg 1d6/1d6/2d6			

Special Att/Def: Big heads' eyes can fire flame to 10 feet doing 2d10 damage (save versus breath weapon for half damage).



Gahonga

The gahonga are a race of short, tangible spirits that inhabit bodies of water and rocks. Though neutral in alignment, the men are generally foul-tempered and reluctant to help strangers. Their beautiful daughters, however, take great pleasure in tempting men to commit acts of folly—such as trying to follow them as they scale a rocky cliff or dive into the depths of a lake. They seldom have any treasure.

AC 5	NO. 1-10	SZ 3'	XP: 2,000
MV 12, 15 sw	ML 12	AL cn	INT Avg
HD 6	MR 15%	THAC0 15	#AT 1
Dmg 1d6 (weapon)			

Special Att/Def: Gahongas can become *invisible* at will. Anyone hit by a gahonga in combat must save versus paralysis or be rendered motionless for 1d6 rounds. A gahonga can pass through rock at will while moving at its normal movement rate.

Ohdowa

The ohdowas are short, scaly humanoids who inhabit caverns and other subterranean areas. They raise snakes and the like, which they have complete control over.



AC 3	NO. 1-6	SZ 4'	XP: 9,000
MV 12, 9 br	ML 12	AL ce	INT Avg
HD 10	MR 10%	THAC0 11	#AT 1
Dmg 1d6 (weapon)			

Special Att/Def: An ohdowa can burrow almost as fast as it can walk. It can summon and command 1d10 snakes or spiders and is immune to poison.



King Arthur was a celebrated British hero, a legendary ruler credited with uniting the independent and belligerent knights of Britain at the Round Table and beating back the Saxons and other barbarian invaders. He also established a realm of virtue, Logres, that was the spiritual counterpart of his material kingdom. In this way, Arthur became not only the principal defender of Britain, but the embodiment of her ethical ideals as well. In every sense, he was the ultimate savior-king of Britain.

Despite his legendary standing, Arthur and his companions are seen as very human. Arthur himself is nearly always presented as just, powerful, wise, and generous. But he is also pictured as indecisive, unseeing, petulant, and occasionally stubborn. His queen, Guinevere, is beautiful and dedicated, but she is in love with Arthur's greatest knight. Despite his dedication to Arthur and the principles of virtue, this knight, Launcelot, is powerless to keep himself from returning her affection.

These characters, and hundreds of others, are described with such vividness and detail that it seems impossible that they did not live. Yet, the Round Table has never been discovered and the locations of Arthur's castles have never been determined. The island retreat, Avalon, remains as thoroughly hidden by the haze of time as it ever was by ocean mists.

Many mythologists insist that the great king never lived. Arthur, they claim, is the personification of a Celtic deity or, at most, an exaggeration grown out of the exploits of a conquering barbarian king. But for every mythologist who believes Arthur did not live, there is a historian who has devoted his or her life to proving that Arthur is more than mere legend. Many believe that they have found the locations of his most famous battles, the mounds upon which his castles once stood, even an island that might have been Avalon. Unfortunately, many of these assertions conflict, and it is not within the scope of *Legends & Lore* to sort through their claims in search of their validity. For our purposes, it is the legend itself, and the people who created it, that matters most.

Whether he lived or was only a mythical ideal, Arthur was born into an Britain descending into the depths of anarchy and chaos. The time was 500 A.D. The Germanic tribes of what is now eastern Europe were sweeping down on the degenerating Roman Empire, conquering Gaul, Spain, and even sacking Rome herself. Faced with such fierce opposition, Rome withdrew her legions from the far-flung territories, leaving Britain undefended, disorganized, and easy prey for the fierce Saxon, Angle, and Jute warriors of what is now Denmark and northern Germany.

It was Arthur who united the quarrelsome British knights and led the fight to repel the invaders. Many historians claim that he was the grandson of a Roman named Constantine (probably not the Emperor, though that is a possibility), and was trained in warfare at a Roman academy. He united the British realms through his tactical genius and was elected to lead the defense against the Saxon invaders.

According to legend, he was the son of Uther Pendragon and Ygraine, conceived through Uther's impersonation of Ygraine's husband even as he lay dying on the battlefield. Upon Arthur's birth, the wizard Merlin took the infant and had him raised by an honest and trustworthy knight, so the youth would mature into a wise and just king. Arthur was proclaimed king at the age of 15, when he pulled the sword *Excalibur* from a stone at a contest to pick the new king. (In many versions of the myth, Arthur was given *Excalibur* by the Lady of the Lake.)

Upon achieving kingship, Arthur moved quickly, defeating the barbarians in a series of fights known as the Twelve Battles. In the last of these battles, fought at Mount Badon, he reputedly killed 960 enemies personally, putting an end to the Saxon invasion—at least during his lifetime.

After the Twelve Battles, Arthur began uniting the British knights around the Round Table and establishing the chivalric order that was his greatest non-military achievement. It was during this time that Guinevere and Launcelot fell in love, and began the affair that would eventually devastate the unity of the Round Table.

Also during this great peace, Arthur's jealous half-sister, Morgan le Fay, began studying sorcery and engaged in many plots to destroy her brother and his achievements. Her most successful plot was the conception of Mordred, who was destined to betray Arthur. Morgan's plots became so troublesome that Arthur was forced to banish his half-sister from court, further undermining the unity of the Round Table.

In the midst of the Round Table's troubles, the knights of Arthur's Realm faced their greatest test: the search for the *Holy Grail*. At a feast where all the seats of the Round Table were filled, the *Holy Grail* momentarily appeared over the table. When it vanished, all the knights present swore to seek the golden chalice. Although they all tried valiantly to complete the quest, it was the saintly Sir Galahad who finally drank from the *Holy Grail* and cured many evils which had been afflicting the land.

Upon completion of the Grail Quest, Arthur's court began to decline. Several knights had died during the quest, Launcelot and Guinevere were powerless to discontinue their love affair, and Mordred was conspiring to usurp Arthur's throne. The final blow to the unity of the Round Table came when Mordred presented Arthur with proof of the Queen's adultery and demanded that she be executed, per the law. When Arthur reluctantly agreed, Launcelot took the queen and fled. The King and his knights followed, laying siege to Launcelot's castle in order to enforce the law. During the battle, Launcelot saved Arthur's life. As a result, the King agreed to a truce in which Launcelot exiled himself to France and returned Guinevere.

Unfortunately, many of his knights did not approve of this arrangement, most notably Sir Gawain, who was in the midst of a blood feud with Launcelot. In order to preserve what endured of his realm, Arthur agreed to attack Launce-

lot in France. While he was away, Mordred attempted to usurp the throne and marry Guinevere, further shattering the Round Table. Upon hearing of this, Arthur returned with his remaining loyal knights. They faced Mordred's forces in a terrible battle at Camlann that left only a handful of men alive. Although Mordred was killed, Arthur himself was mortally wounded. Before he died, Arthur had *Excalibur* returned to the Lady of the Lake, then was ferried to Avalon by three mysterious queens.

Upon hearing of Arthur's death, Launcelot returned to find that only five Knights of the Round Table still lived, and that Arthur's Realm was shattered beyond repair. Guinevere had entered a monastery to repent of the sin that had destroyed the Round Table. Launcelot followed her lead by giving up his arms and becoming a monk. By the time he and Guinevere died, England was again being overrun by barbarians.

Role-playing in an Arthurian Setting

Unlike most of the other beings described in *Legends & Lore*, King Arthur and his companions are not deities. They are legendary heroes, and, as such, should not be worshiped. Even if they could hear a cleric's prayer and or warrior's plea for supernatural aid, they would most likely be powerless to answer.

Instead of treating the Arthurian Mythos as a pantheon of supernatural beings, DMs wishing to make use of it in their campaigns should view it as a setting. The Arthurian saga will fit into almost any campaign, especially those based to some extent on the European Dark and Middle Ages. Any isolated land, such as an island or remote peninsula, will serve as the territory. Sprinkle it liberally with an assortment of feudal lords, add an invading horde of barbarian plunderers, then have Arthur, or a similar great leader, unite the lords in order to defend their homeland.

The player-characters might arrive in this setting in any number of ways. If they don't have seasoned characters already, they might start as a squires or men-at-arms for one of the smaller knights, then work their way into Arthur's court during the many battles against the barbarians. On the other hand, if they have already been adventuring for some time, they might encounter one of Arthur's knights, or hear stories of a fabulous court where all knights are treated as equals, which is renowned for its justice, and where strangers are always treated as welcomed guests.

Once they have reached the Round Table, of course, they may find themselves deeply entwined in the politics of court, asked to undertake a perilous quest on the king's behalf, or suddenly forced to prove their skill and courage in the midst of a great tournament.

Duties of a Knight of the Round Table

Any player character aspiring to a seat on the Round Table will have to earn it. First, they will have to attract Arthur's attention through some valorous deed or trait, such as prowess at arms, undaunted bravery, a thorough command of magic, unerring piety, etc. Once Arthur has noticed such persons, they will have to impress him with their adherence to a strict code of behavior.

They must be just, loyal, courteous, generous, and, most importantly, reverent; they must protect the poor and the weak, and never deny protection to a lady or maiden; they must remain clean and chaste in spirit and in flesh (though it is permissible to love from afar); they must strive for candor and flee from pride; and they must face death at all times with courage and good bearing. Although Arthur is not foolish enough to believe that all of his knights can live up to this code all of the time, he will not extend an invitation to the Round Table to anybody who displays more than minor deviations from these standards.

Taken together, these standards may be interpreted as the Code of the Round Table. The code is rooted in deep faith in the existence of an ultimate deity, in the beneficence of the social order, and in the belief that men and women prove their worthiness only to the extent that they serve an ideal greater than themselves. While, for game purposes, it should certainly be possible for a player character to become a member of the Round Table without sharing Arthur's religion, they should share these three beliefs, at least.

Arthur will permit an individual of any character class into his court, provided their apparent alignment is some variation of good. Generally, their scores must be at least 10 in all attributes, at least 15 in their primary attribute, and they must be a minimum of 5th level (unless admitted as a domestic servant or squire). Only fighters of 10th level or greater, well-versed in jousting and sword combat, will be invited to sit at the Round Table itself. Nobody using poison, backstabbing, or other trickery to win a combat will ever be permitted to stay in Arthur's court.

The Pious Knights

A special order of clerics known as "The Pious Knights" wanders through Arthur's realm. These clerics are warrior-priests who have dedicated their lives to reverence and the righteous use of force. Though their deity remains mysterious and distant, they are unwavering in their devotion. The Pious Knights will undertake any mission that contributes to the greater glory of their deity or order, no matter how dangerous or life-threatening.

Though they are an organized order, the Pious Knights have no central seat of control or power. Instead, they gather at a secret circle of standing stones once per year to introduce new initiates and discuss the order's business. The Pious Knight with the most experience points is treated as the group's spiritual leader and advisor.

During the rest of the year, they wander through the land seeking out poor and oppressed people to help. They differ from the Knights of the Round Table in that they usually direct their attention to peasants in distress rather than nobles.

Despite this difference in emphasis, the Knights of the Round Table respect the Pious Knights very highly. The leader of the Pious Knights is always granted a seat at the Round Table, and, at various times, several other members of the order have also sat at the table.

To become a member of the Pious Knights, an initiate must become the squire of a Pious Knight of 10th level or more. Such initiates must meet the following requirements: Strength 13, Constitution 9, and Wisdom 15. Their prime requisites are Strength and Wisdom, and a Pious Knight who has scores of 16 or more in each receives a bonus of 10 percent to the experience points he earns. Only humans may become Pious Knights. Pious Knights must always be lawful good in alignment, and automatically lose the benefits of their character class if their alignment changes. In this case, they revert to being simple warriors until they have performed a suitable act of contrition. Characters whose alignments are changed to evil, however, can never again be a Pious Knight.

In combat, Pious Knights may use non-cutting weapons, such as maces, flails, or slings. For tournament purposes, they may use lances and swords, providing the cutting edges and points have been dulled. They may never use weapons of backstabbing or deception, such as daggers, poison, or garrotes.

Intentionally causing the death of a human or demi-human, even in the heat of combat, results in an immediate and irreversible loss of powers for a Pious Knight. Such characters immediately become simple warriors of a level appropriate to their experience points. Note that this may result in a loss of levels.

Pious Knights inadvertently causing the death of a human or demi-human lose a $3d10 \times 100$ experience points and must undertake an act of penance before they may begin advancing again.

Pious Knights are a cross between cleric and warrior. They use the THAC0, Hit Dice, and Saving Throw tables of warriors, but use the Experience Level, Spell Progression, and Turn Undead tables of clerics. They may employ the standard powers of clerics, save that they have major access only to the all, creation, healing, and protection spheres and have no access at all to other spheres. They receive no granted powers from their deity.

At the first level of experience, Pious Knights are allowed to adventure on their own or with a group of their choosing (as long as this group does not contain any characters of evil alignment that the knight knows about). At the tenth level of experience, they may accept up to six initiates of levels 0-5 as squires and companions. It is the responsibility of the Pious Knight to ensure that these initiates are lawful good.

The shield symbol of the Order of Pious Knights is a representation of the *Holy Grail*.

Special Note: There is no evidence, in literature or history, that suggests an order resembling the Pious Knights re-

ally existed in Britain during this time. The Pious Knights are offered as a new character class for gaming purposes only, and the use of this order in your campaign is strictly optional.

Portents, Omens, and Transgressions

Although Arthur's deity remains distant and unapproachable, Arthur's world is filled with portents, omens, mysterious magic, and miraculous occurrences.

Portents associated with duty, an upcoming quest, or some other endeavor important to the welfare of the kingdom take the form of a religious symbol such as the *Holy Grail*. Beneficent omens are associated with romance, beauty, or a lovely woman; for example, the Lady of the Lake is often credited with giving *Excalibur* to Arthur. Signs of doom are identified with the harsh side of nature or paganism; for instance, Merlin was able to prophesize the downfall of one of Arthur's predecessors, Vortigen, after watching a red dragon devour a white dragon.

In Arthur's world, transgressions of proper behavior carry their own tragic consequences. The direct involvement of a supernatural being is never required to levy a punishment, for the well-being of the world depends upon the good behavior of its inhabitants. If they fail in their duty, their sins reverberate throughout society and eventually come rolling back to destroy them. Thus, the love affair of Guinevere and Launcelot destroys first the unity of the Round Table and ultimately forces them to enter a monastery to repent from the atrocious consequences of their deeds.

New Spells

Impersonation (Illusion)

Sixth Level Wizard

Range: Touch

Components: V,S,M

Duration: 1 turn/level

Casting Time: 1 round

Area of Effect: One person

Saving Throw: Special

When this spell is cast upon a willing recipient, he immediately assumes the appearance of another person whom he wishes to impersonate. The recipient becomes the same height, sex, and race of the target, even speaking with the same voice, and gesturing with the same mannerisms. The impersonator is indistinguishable from the impersonated in all outward appearances.

However, the impersonator does not acquire the subject's memories or abilities, and cannot automatically speak the subject's language. Furthermore, if the impersonator does anything that is out of character for the subject, anybody present who knows the subject makes a saving throw versus spells. Anybody making a successful save sees through the illusion and realizes that an imposter has taken the subject's place.

The material component of *impersonation* is a drop of blood, lock of hair, or cherished possession belonging to the person who is to be impersonated.

Revelation (Greater Divination)

Sixth Level Wizard

Fifth Level Priest (Divination)

Range: Line of sight

Components: V,S

Duration: 1 round

Casting Time: 1 round

Area of Effect: Self

Saving Throw: None

By casting a *revelation* spell, a wizard immediately understands, in unerring detail, the complete meaning of an omen or portent. This spell can only be used when the spellcaster sees the omen, and must be used while the portent is remains visible. *Revelation* cannot be used to predict the future, except as indicated by the portent, nor even who sent the omen. The spell only reveals the exact meaning of the omen.

Should a spellcaster attempt to use *revelation* to understand an unusual event which is not an omen, the spell fails, although the caster does learn that there is no great importance to the supposed sign.

Protection From Death (Necromancy)

Seventh Level Priest

Sphere: Protection

Range: Touch

Components: V,S,M

Duration: 1 turn

Casting Time: 2 rounds

Area of Effect: individual

Saving Throw: Negates

Protection from death is a powerful priest spell which temporarily prevents an individual from dying. When cast upon a willing recipient, no saving throw is required. The individual suffers damage normally, save that when he reaches zero hit points, he must simply admit defeat and retire from combat. While under the influence of a *protection from death* spell, an individual is immune to the effects of poison, disease, and death magic. The *protection from death* spell can be canceled by a *dispel magic* spell, leaving the individual subject to death normally).

After a *protection from death* spell wears off, the individual is completely healed and returned to full hit points. Lost limbs and the like are not regenerated, however, unless they have been recovered and are held in place when the spell fades out. If the person has suffered injuries too severe to permit survival after the spell ends (beheading, for example) then they will simply die.

The material component of this spell is an item taken from the body of a dead person.

New Magic Items

Holy Grail

The *Holy Grail* is a sacred relic brought from Rome to Britain by Joseph of Arimathea's family, where it was lost until Arthur's knights set out on their search. It is a large chalice that appears to be made of pure gold, though in reality it is crafted from wood. In order to even see the *Holy Grail*, one must be of Lawful Good alignment and above evil temptations. Only a knight of saintly virtue may actually touch or drink from the *Holy Grail*.

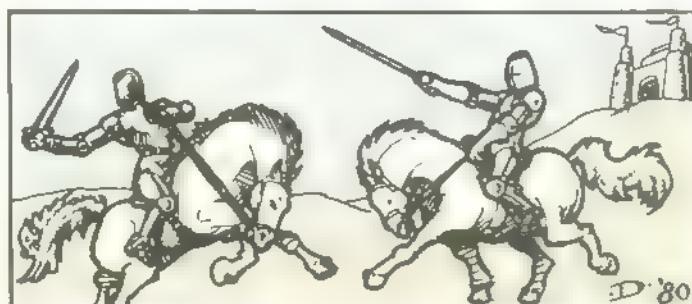
When a worthy knight drinks from the *Grail*, he activates its magical powers. At this point, the chalice has the following powers, which it exercises automatically as the need exists: *create food and water* (for all those who can see it), *heal*, *neutralize poison*, *remove curse* (for anybody who can see it) and *plant growth* over any barren area into which it is taken.

Once a saintly knight drinks from the *Grail*, it disappears from his hands and is again lost until found by another worthy man.

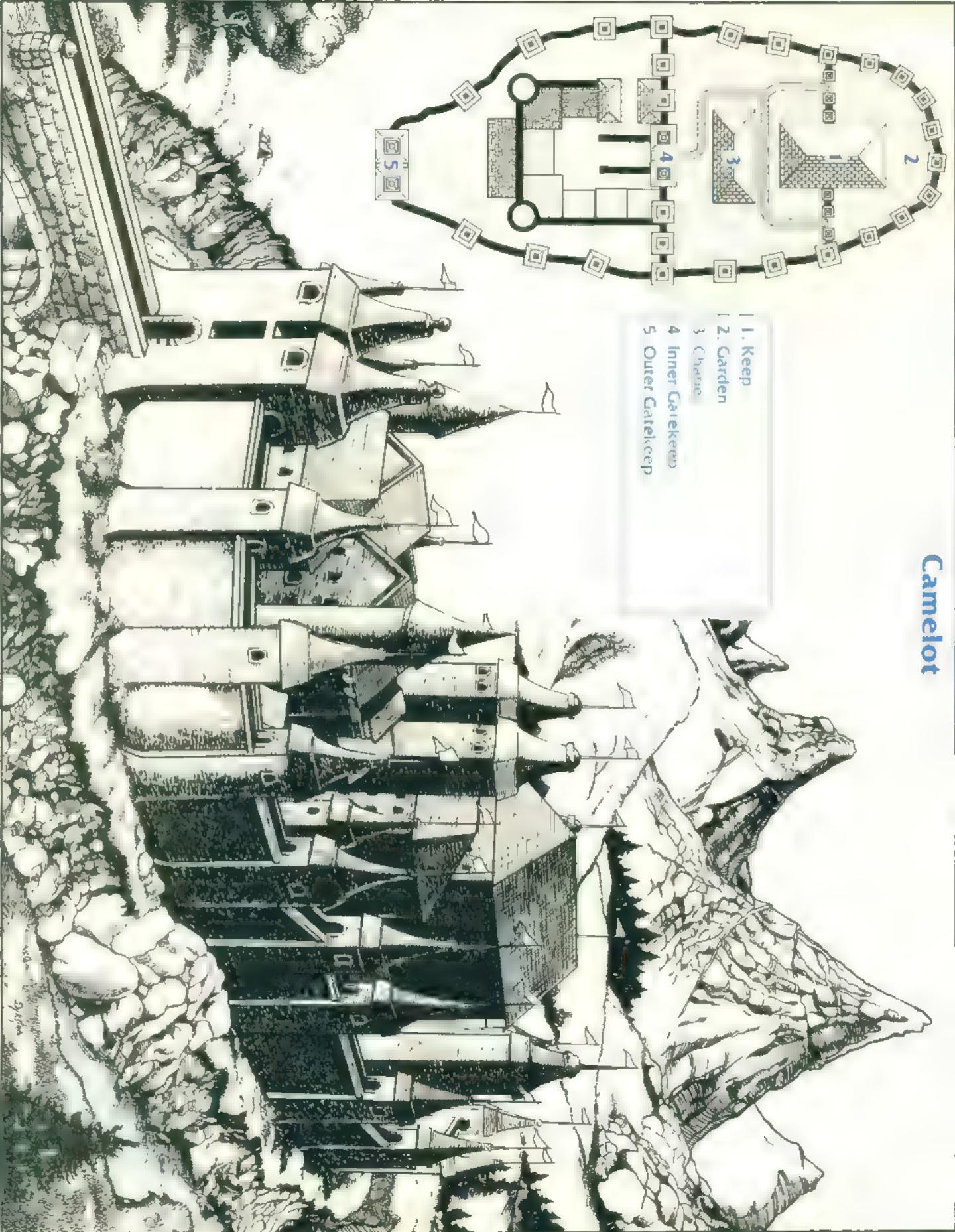
Excalibur

Given to Arthur by the Lady in the Lake in return for a favor to be named later, *Excalibur* is the magical sword which gave Arthur the power to unite the kingdoms of Britain. Its origins are as misty as the location of Avalon, but it is clear that the weapon was forged by some supernatural being in order to assist worthy kings in defending Britain. *Excalibur* is a *sword of sharpness +5* that can only be wielded by a Lawful Good warrior of 18 strength or greater. If stolen, taken by treachery, or lifted in an evil cause, *Excalibur* will break upon contact with another weapon. It can only be mended by returning all of the resulting pieces to the Lady of the Lake, and she will only mend it for a worthy king, such as Arthur.

As valuable as *Excalibur* itself is the sword's scabbard, which prevents blood from flowing from its wearer's wounds. Anyone wearing the scabbard suffers damage only from bludgeoning, magic, fire, and other forms of non-cutting attacks. The scabbard only functions for a Lawful Good wearer.



Camelot





King Arthur is the legendary ruler who united Britain and beat back her Saxon invaders. He also established a realm of virtue, Logres, that is the spiritual counterpart of his material kingdom. Arthur is not only the principal defender of Britain, but the embodiment of her ethical ideals as well.

Arthur's heritage and remarkable achievements have already been discussed in the introduction to this section, so it shall suffice here to say that he is a savior king in every sense of the word. He rules his realm, the united kingdoms of Britain, with compassion, wisdom, and, when need be, unopposable might.

Paladin 16, Bard 5

Str 18/52	Dex 16	Con 18
Int 17	Wis 18	Cha 18
AC -1	MR nil	MV 12
HP 147	AL lg	THAC0 3
#AT 2	Dmg 1d8+5 (Excalibur)	+3

Priest Spells: 1) command, remove fear, protection From evil; 2) enthrall, hold person, slow poison; 3) remove paralysis, magical vestment; 4) cloak of bravery.

Arthur is married to the beautiful Guinevere, whom he met when he came to the aid of her father, Laodegan, who was being besieged by Irish forces. Despite the fact that they were outnumbered, Arthur and his company attacked the Irish and drove them away. In gratitude, Laodegan promised Arthur anything he wanted. The young king, who had fallen in love with his host's daughter the instant he saw her, asked for Guinevere's hand in marriage. Laodegan was happy to comply, though it was not clear that Guinevere returned Arthur's feelings. In addition, Laodegan presented Arthur with an oak table large enough to seat 250 knights. This table eventually became known as the Round Table.

Physically, Arthur is a huge man with strong, honest features, a heavy beard, and a penetrating gaze. He is never far from his famous sword, *Excalibur*, or its magical scabbard (see section introduction for description of these two magic items). In combat, he wears glistening plate mail, his bejeweled war crown, and carries a shield bearing his device, the golden dragon.

King Arthur has all of the powers normally due a paladin of his rank. Because of his status as the savior of Britain, however, he is not bound by all of the restrictions which normally apply to paladins. First, he has attracted a large body of followers in the guise of the Knights of the Round Table. Second, he is allowed to accumulate vast sums of wealth, which he uses for the good of England.



Merlin was conceived by a woman who had the misfortune of being seduced by a supernatural creature of evil origin. Fortunately, she was a woman of outstanding moral character and related her misfortune to her confessor, who used a holy symbol to save her unborn child from the clutches of evil.

Wizard 17, Druid 14

Str 12	Dex 15	Con 20
Int 19	Wis 18	Cha 14
AC 2	MR 15%	MV 15
HP 77	AL ng	THAC0 12
#AT 1	Dmg 1d6 (staff)	

Wizard Spells: 1) detect magic, identify, read magic, phasmal force, ventriloquism; 2) detect evil, detect invisibility, ESP, invisibility, mirror image; 3) clairaudience, clairvoyance, spectral force, phantom steed, wraithform; 4) detect scrying, magic mirror, hallucinatory terrain, illusionary wall, phasmal killer; 5) contact other plane, false vision, advanced illusion, dream, major creation; 6) impersonation, revelation, permanent illusion; 7) vision, simulacrum, monster summoning V; 8) screen, trap the soul.

Priest Spells: 1) detect evil, create water, cure light wounds, pass without trace, entangle, faerie fire; 2) messenger, snake charm, slow poison, barkskin, trip, obscurement; 3) meld into stone, protection from fire, pyrotechnics, stone shape, tree, call lightning; 4) produce fire, cure serious wounds, neutralize poison; sticks to snakes; control temperature, 10' radius; 5) transmute rock to mud, wall of fire, cure critical wounds; 6) stone tell, heal; 7) creeping doom.

Born at least three generations before Arthur, Merlin served several kings, including Arthur's father, Uther, acting as an advisor, seer, and magician. He is a grizzled old man with a long white beard and hair, though he is also surprisingly agile and hardy for his appearance. His supernatural heritage gives him the ability to regenerate 1 hp per round, and is responsible for his unusually high intelligence, which renders him immune to 1st level illusion spells.

Merlin is often credited with supernatural prophetic abilities, but this assumption is not exactly accurate. He has an intense interest in divination magic, which he often uses in attempt to foresee the future. Merlin's staff serves as a staff of striking and absorbs spell levels like a staff of the magi.

Though he has a good heart, people often regard Merlin as surly and impatient. This is because he rarely tolerates fools, and never tolerates selfish or evil people. Merlin's one weak spot, however, is his love for a pretty face—more than one woman has made a fool of him.

After risking his own life to save Laodegan from a band of Irish besiegers, Arthur was rewarded with the hand of Laodegan's beautiful daughter, Guinevere. Unfortunately, although she respected and admired the young king, Guinevere was not truly in love with him. Nevertheless, she was obligated as a dutiful daughter to do as her father wished and marry the king.

Bard 7

Str 12	Dex 16	Con 16
Int 13	Wis 8	Cha 19
AC 8	MR nil	MV 12
HP 42	AL cg	THAC0 17
#AT 1	Dmg 1d4 (dagger)	

Spells: 1) charm person, friends, protection from evil; 2) detect evil, ESP; 3) non-detection.

Despite Guinevere's lack of feeling for Arthur, the royal couple had a happy and harmonious life for a time, for the king was a kind and just man. However, their happiness came to an end when Launcelot of the Lake rode into court and asked for admittance to the Round Table.

Merlin had foretold of the coming of a young, sturdy knight who was invincible in combat. Both Arthur and Guinevere immediately recognized Launcelot as this man, and welcomed him with open arms. Unfortunately, Guinevere and the handsome knight also fell hopelessly in love with each other. For many years, the pair managed to keep their love virtuous and chaste, ennobling themselves and strengthening the Round Table through their sacrifice. But as Guinevere picnicked with her ladies-in-waiting one day, the cruel Sir Meleagans kidnapped her and carried her off to his castle. Of course, Launcelot soon came to her defense and, after facing many dangerous trials, rescued her. In the passion of the moment, they consummated their love.

After returning to court, Guinevere tried to restore their love to its previous courtly form. But, having known bliss in Launcelot's arms once, she will not be able to resist temptation indefinitely. It is this weakness that ultimately led to the downfall of the Round Table.

To new acquaintances, Guinevere often seems rather aloof and haughty. As the Queen, she is accustomed to dealing with power-hungry, manipulative nobles, and tends to hold strangers at arm's length until confident of their true motivations. Once she knows somebody well, however, she has a warm and generous personality.

When she finds it necessary, Guinevere can make herself irresistibly enchanting by using a combination of her bardic magic, natural charm, and unparalleled beauty.



The greatest knight of the Round Table was Launcelot of the Lake, who was invincible in combat and irreproachable in character—save for his love of Guinevere. Orphaned as a young child, he was raised by the Lady of the Lake in her underwater castle. She saw to it that he was trained not only in the ways of the warrior, but also in those of chivalry, and became the ideal paladin.



Fighter 18

Str 18/00	Dex 18	Con 18
Int 14	Wis 13	Cha 18
AC -3	MR 10%	MV 12
HP 159	AL Ig	THAC0 0
#AT 2	Dmg 1d8/1d8 (sword) + 6	

When Launcelot turned 18, the Lady of the Lake gave him a magic ring (which modified his AC by -3 and bestowed a 10% magic resistance), and sent him to Arthur's court to join the Round Table. The young knight was immediately accepted, and he fell irretrievably in love with Queen Guinevere, though he swore to love her from afar.

Launcelot quickly proved his worth and became the king's champion and most trusted friend. He went on many quests for Arthur and defended the king's side in many battles. In addition, it was Launcelot who rescued Guinevere when Sir Meleagans abducted her. Near the end of this adventure, Launcelot and Guinevere consummated their love. It was after that episode that Launcelot lost the benefits of paladinhood and became an ordinary knight. Despite his fall from grace, Launcelot continued to serve his friend the king, struggling all the while to return his love for Guinevere to its pure and chaste form.

Launcelot is the object of the affections of Elaine, the beautiful daughter of one of the minor kings of Britain. She has even resorted to sorcery to win his affections, having herself changed into a likeness of Guinevere in order to seduce the handsome knight. This episode, during which they conceived Launcelot's son Galahad, so disturbed Launcelot that he became a hermit for a time.

His presence was missed so much that both King Arthur and Guinevere spent fabulous sums searching for him, eventually finding the sad knight and convincing him to return to Camelot and the Round Table. This proved disastrous, for having known Guinevere's physical love once, he was not able to resist it forever.

Launcelot is the perfect gentleman, always courteous to those he meets and willing to give all strangers the benefit of the doubt. He is extremely charming and will gladly befriend any person who would befriend him, provided that friendship does not encroach on his loyalties to Arthur or Guinevere. Those who mistake his mild manner for cowardice, however, will soon see that this is not the case, for Launcelot is fearless in battle.



Lady of the Lake

The Lady of the Lake is a person of mysterious origins, and some believe fairy blood runs in her veins. She is the woman who raised Launcelot and who presented *Excalibur* to Arthur. In times of peril, she occasionally helps heroes who observe the Code of the Round Table. Even then, she seems withdrawn and aloof, as if concerned with something beyond the comprehension of mortals.

Enchantress 16

Str 13	Dex 15	Con 16
Int 18	Wis 16	Cha 18
AC 2	MR 15%	MV 12, 10 (sw)
HP 65	AL lg	THAC0 16
#AT 1	Dmg 1d4 (dagger)	

Spells: 1) comprehend languages, dancing lights, light, charm person, friends, hypnotism; 2) fog cloud, continual light, levitate, bind, forget, ray of enfeeblement; 3) tongues, water breathing, wind wall, wraithform, hold person, suggestion; 4) charm monster, confusion, emotion, enchanted weapon, fumble, magic mirror; 5) airy water, distance distortion, dream, domination, feebiemind, hold monster; 6) part water, enchant an item, guards and wards, mass suggestion; 7) Mordenkainen's magnificent mansion, teleport without error, shadow walk; 8) permanency, antipathy-sympathy.

The Lady of the Lake lives in a castle in the waters of a hidden lake, where she stores many magical items. She always wears a pair of magical bracers bestowing AC 2 upon her.

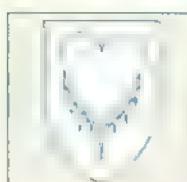
Mordred

Mordred is the son of Morgan le Fay, Arthur's half-sister. Though his mother is married to a Knight of the Round Table, Mordred's true parentage is in doubt. It is well known that his mother is a seductress, and there are whispers that she practices the darker side of magic.

Fighter 14

Str 18/76	Dex 16	Con 18
Int 15	Wis 11	Cha 15
AC -1	MR nil	MV 12
HP 96	AL le	THAC0 5
#AT 2	Dmg 1d8/1d8 (sword)	+4

As Morgan le Fay's son and Arthur's nephew, Mordred has been granted a seat at the Round Table. However, he secretly covets Arthur's power and shares his mother's hatred of the King. He is always scheming to usurp the throne, and is working to shatter the unity of the Round Table by exposing Guinevere's affair with Launcelot.



Morgan le Fay

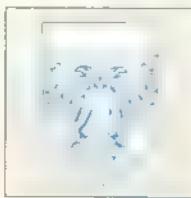
The daughter of Ygraine and Gorlois, Morgan le Fay is Arthur's half-sister. Secretly bitter over her father's death and the trickery which Uther, Arthur's father, employed in seducing her mother, Morgan is determined to see her ill-begotten son, Mordred, replace Arthur as king of Britain.

Illusionist 14

Str 10	Dex 17	Con 17
Int 18	Wis 7	Cha 18
AC 4	MR nil	MV 12
HP 64	AL ce	THAC0 16
#AT 1	Dmg 1d4 (dagger)	

Spells: 1) shocking grasp, unseen servant, charm person, change self, ventriloquism, magic missile; 2) alter self, darkness 15' radius, fools' gold, hypnotic pattern, invisibility, mirror image; 3) hold person, suggestion, spectral force, fireball, wraithform, lightning bolt; 4) polymorph other, fear, dimension door, minor creation, phantasmal killer; 5) passwall, summon shadow, advanced illusion, dream, seeming; 6) project image, invisible stalker, permanent illusion; 7) prismatic spray, sequester.

She is an accomplished seductress who uses her charms to sow discord at the Round Table. In general, Morgan does her best to appear seductive and charming to strangers who might prove useful to her. Should one of these unfortunates yield to her charms, this domineering woman soon attempts to subvert his morality and twist him to her own ends.

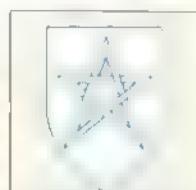


Sir Gawaine

The favorite nephew of King Arthur, Sir Gawaine is a valiant but prideful knight who will stop at nothing to avenge a blemish to his honor. He has engaged in many adventures on behalf of Arthur and the Round Table, including the famous incident with the Green Knight. Gawaine is angry with Launcelot for an imagined insult, and is awaiting an opportunity to avenge himself.

Fighter 16

Str 18/30	Dex 18	Con 18
Int 16	Wis 13	Cha 16
AC -3	MR nil	MV 12
HP 102	AL n	THAC0 4
#AT 2	Dmg 1d8 + 2/1d8 + 2 (Galatine)	+3



Gawaine's sword, *Galatine*, is a +3 weapon. He also has the benefit of a unique magical gift. From 9-10 in the morning, his strength increases to 19; from 10-11, it is 20, and from 11-12 it is 21. After noon, his strength returns to normal.

Sir Galahad

Galahad is the son of Launcelot and Elaine, conceived when Elaine used a magic potion to impersonate Guinevere in order to seduce Launcelot. After his mother died of grief because Launcelot would not have her, Galahad was reared by monks.

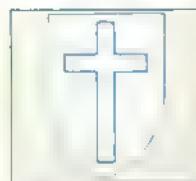
Paladin 15

Str 18/00	Dex 18	Con 18
Int 15	Wis 18	Cha 18
AC -3	MR nil	MV 12
HP 108	AL lg	THAC0 3
#AT 2	Dmg 1d8/1d8 (sword) +6	

Spells: 1) remove fear, detect magic, detect evil; 2) hold person, slow poison; 3) dispel magic.

Perhaps because of his upbringing, or perhaps to make up for the impurity of his conception, Galahad has remained chaste throughout his life. His physical attractiveness and his prowess are as evident as his saintly moral standing. Merlin has prophesied that only Sir Galahad has the necessary moral perfection to complete the Grail Quest.

Sir Galahad wears white field plate and carries a white shield with a red cross. Once a day, the shield can cure critical wounds.



The Green Knight

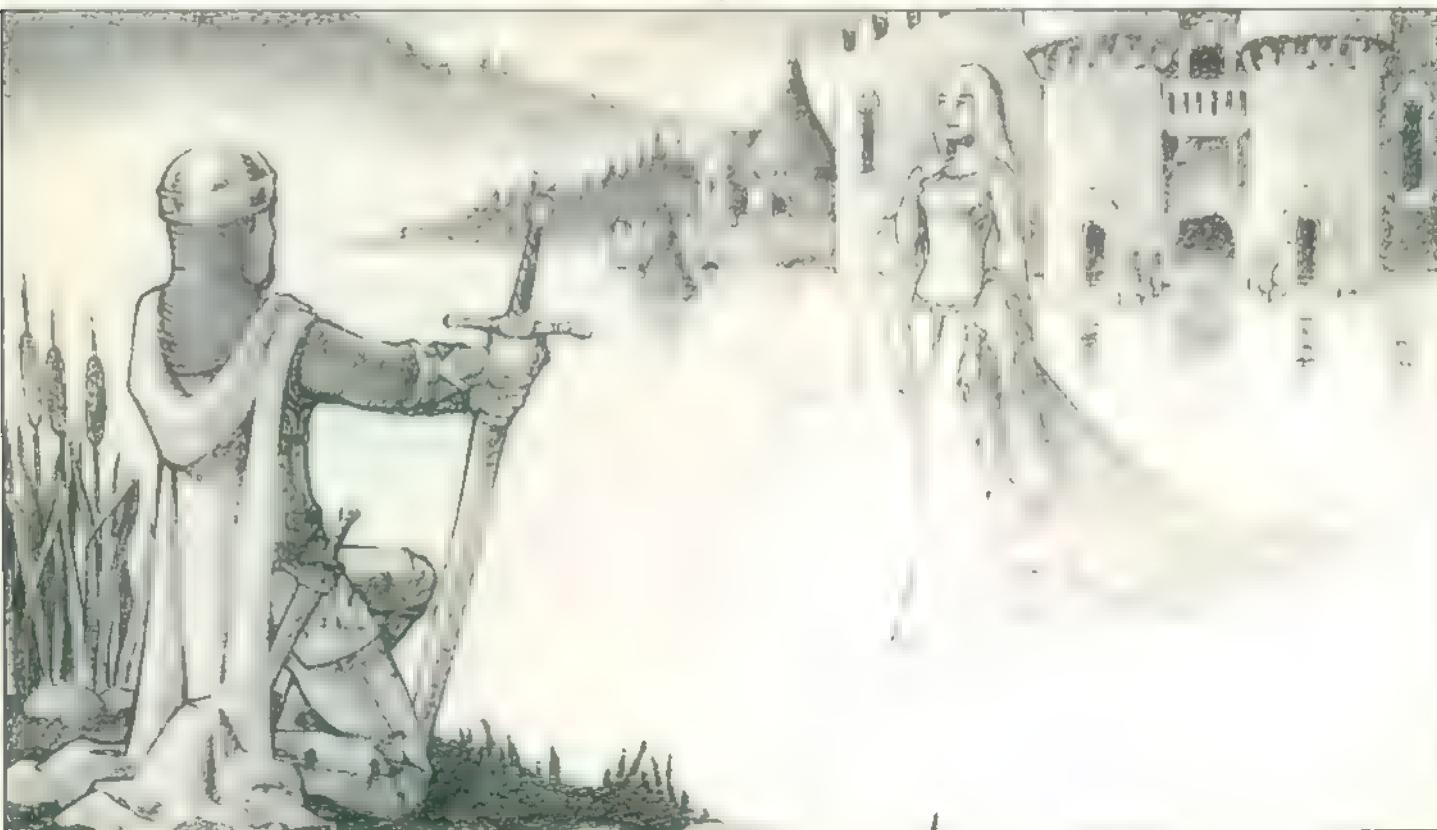
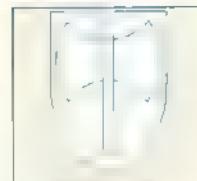
Sir Bernlad, a knight of fiercely independent disposition, is one of the few powerful lords who has not sought a chair at the Round Table. He rode into Arthur's court in bright green armor and challenged any man to hit him with his axe. When Gawaine accepted this challenge and beheaded him in one stroke, Bernlad simply picked up his head and left, instructing Gawaine to present himself for a similar stroke in a year.

Fighter 14

Str 18/77	Dex 13	Con 18
Int 17	Wis 14	Cha 12
AC 1	MR nil	MV 12
HP 96	AL cg	THAC0 5
#AT 2	Dmg 1d8 +3/1d8 +3 (Axe) +4	

True to his word, Gawaine sought out the Green Knight and presented himself for the return stroke. After a series of tests designed to test Gawaine's virtue, Bernlad merely nicked the valorous knight and discharged the obligation.

The secret of Bernlad's immunity to harm lies in his Green Armor, which was given to him by the Lady of the Lake in order to test the virtue of Arthur's court. As long as Bernlad wears the armor, he cannot be harmed by any physical weapon. This enchantment applies only to him. In addition, Bernlad's battle axe is a +3 weapon.





Sir Percivale

After his father and two brothers were slain in knightly combat, Percivale's mother took him deep into the woods to raise him in ignorance of chivalry. Her plan did not succeed. At the age of fifteen, he met some knights who told him about the Round Table. He set off for Camelot and naively presented himself for membership.

Fighter 14

Str 18/10	Dex 16	Con 17
Int 9	Wis 7	Cha 16
AC -1	MR nil	MV 12
HP 78	AL cg	THAC0 6
#AT 2	Dmg 1d8/1d8 (sword)	+3

As it often does for fools, fortune smiled on him. He arrived in time to see a huge knight in golden armor insult Arthur and steal one of the King's fine golden cups. Percivale volunteered to recover the cup and, through a series of lucky accidents, defeated the knight.

As he was trying to strip the knight of his armor, an old knight happened by and took pity on the rash youth. This knight offered to teach Percivale the codes of chivalry and the art of combat. When Percivale returned to Camelot, he was a match for any of the knights.



Sir Tristram of Lyonesse

Born in sorrow by a dying woman, Tristram was raised by a faithful tutor who saw that he learned the chivalric arts. After several adventures in which he proved his worth to his uncle, King Mark of Cornwall, Tristram was sent to Ireland to fetch the beautiful Isolde, who was to be Mark's bride. Tristram and Isolde accidentally drank a potion that caused them to fall deeply and in love. Even after Isolde married King Mark, the lovers continued to meet secretly, causing King Mark to become one of Tristram's greatest enemies.

Fighter 17/Bard 6

Str 18/99	Dex 16	Con 18
Int 16	Wis 13	Cha 17
AC -1	MR nil	MV 12
HP 105	AL n	THAC0 2
#AT 2	Dmg 1d8/1d8 (sword)	+5

Spells: 1) *charm person, friends, sleep*; 2) *alter self, fools' gold*.

It is only Tristram's association with Arthur's court, where he has proven his prowess by defeating every knight except Launcelot, that has kept Mark from resorting to murder to stop the affair.



Sir Gareth of Orkney

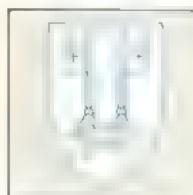
The young son of King Lot, Gareth gained his entry into Arthur's court by serving in the kitchens of Camelot. As a serving boy, Gareth was continually mocked by the boisterous Sir Kay, who called him "Beaumains", or "big-handed" because of his often inappropriate generosity. Nevertheless, Gareth remained determined to earn a seat at the Round Table and continued to train in every spare moment. Eventually, Launcelot realized the boy's potential and took the youth under his protection.

Fighter 15

Str 18/52	Dex 15	Con 18
Int 12	Wis 11	Cha 12
AC 0	MR nil	MV 12
HP 99	AL ng	THAC0 4
#AT 2	Dmg 1d8/1d8 (sword) +3	

After being knighted, Gareth earned a reputation as a fearless protector of ladies in distress, especially one Lady Lyons, whom Arthur eventually gave to him in marriage.

The most modest of all the knights of the Round Table, Gareth is sure to befriend any individual who is ridiculed or scorned by the other knights.



Sir Kay

Sir Kay is Arthur's foster brother and serves as the king's seneschal. He is a robust, boisterous knight who takes his position as Arthur's steward extremely seriously. Kay guards the proprieties of chivalry without understanding the essence of the code, and is constantly upbraiding new arrivals to the court for some technical violation of the code, even though they may be observing the spirit of chivalry far more closely than Kay himself.

Fighter 13

Str 17	Dex 18	Con 17
Int 15	Wis 8	Cha 17
AC -3	MR nil	MV 12
HP 84	AL cn	THAC0 7
#AT 2	Dmg 1d8/1d8 +1	

Many knights are puzzled by Arthur's tolerance for Kay, for he is a loud-mouthed troublemaker who is constantly causing an uproar at the Round Table. Nevertheless, Arthur remains steadfastly supportive of Kay, perhaps out of loyalty to Kay's father and the man who raised him, Sir Ector.

In combat, Kay is a capable fighter, but utterly cruel and without mercy. He wears two magical rings. The first functions as *ring of free action*, save that it allows him to breathe underwater for up to nine days. The second allows him to assume the size and strength of a hill giant.



Bedevere

Despite the fact that he has only one hand, Bedevere is renowned for his skill with the spear. He is a close friend of both Arthur and Kay, probably due to the time they spent together as youths, and has accompanied them on many quests. It is foretold that it will be Bedevere who Arthur asks to return *Excalibur* to the Lady of the Lake.

Fighter 12

Str 18/76	Dex 16	Con 16
Int 12	Wis 10	Cha 14
AC -1	MR nil	MV 12
HP 72	AL ng	THAC0 7
#AT 3/2	Dmg 1d6 (spear) +4	



Naciens

Also known as the Holy Hermit, Naciens is nearly six hundred years old—though his longevity is no gift. He was cursed by Joseph of Arimathea, who brought the *Holy Grail* to Britain, for an offense which he will not reveal to anyone. He has been doing penance for this offense for the last six-hundred years, and cannot die until he has completely atoned for his misdeed.

Priest 16

Str 14	Dex 16	Con 18
Int 15	Wis 14	Cha 15
AC 8	MR 20%	MV 12
HP 68	AL lg	THAC0 nil
#AT nil	Dmg nil	

Spell: 1) *detect evil, command, remove fear, detect poison, cure light wounds, endure cold/endure heat, protection from evil, light*; 2) *charm person or mammal, enthrall, hold person, find traps, slow poison, barkskin, resist fire/resist cold*; 3) *hold animal, create food & water, cure blindness or deafness, cure disease, dispel magic, protection from fire, remove curse*; 4) *cloak of bravery, free action, imbue with spell ability, detect lie, protection from evil 10' radius, neutralize poison*; 5) *quest, cure critical wounds, dispel evil, moonbeam*; 6) *heroes' feast, find the path, heal*; 7) *exaction*.

Naciens will sometimes seek out worthy adventurers to lend help in the pursuit of a perilous quest. Under no circumstances will Naciens ever kill or bring harm to any living creature. If forced to defend himself, he uses his spells to protect himself from his attacker, but never inflicts damage himself. He does not look kindly on would-be heroes who kill without good reason.

Should Naciens' hit points fall below zero, he collapses into a state resembling death. One day later, however, he awakens fully restored.



Sir Garlon

Sir Garlon is an unscrupulous knight who uses his thieving abilities to ambush his opponents. He is aided in his treachery by the ability to turn *invisible* at will, which he received from a witch of the fens in return for a promise to use the gift only in the service of evil.

Fighter 13, Thief 3

Str 15	Dex 15	Con 17
Int 15	Wis 9	Cha 15
AC 0	MR nil	MV 12
HP 84	AL ce	THAC0 8
#AT 2	Dmg 1d8/1d8 (sword)	

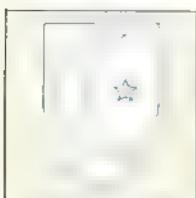
Sir Lamorak

Sir Lamorak is a constant champion at tournaments held by Queen Margawse, his lover. The son of King Pellinore, he is a skilled, powerful fighter unlikely to show mercy in battle. He once slew 12 renegade knights of Morgan le Fay's singlehandedly.

Fighter 15

Str 18/00	Dex 18	Con 18
Int 13	Wis 8	Cha 17
AC -3	MR nil	MV 12
HP 99	AL n	THAC0 3
#AT 2	Dmg 1d8/1d8 (sword) +6	

Lamorak has slain several knights of the Round Table. He is a great enemy of Sir Gawaine, and Tristram as well. Lamorak is one of Percivale's older brothers (and therefore will not be encountered when Percivale is old enough to fight).



Sir Palomides the Saracen

Palomides is a bitter rival of Tristram's, for the Saracen also loves Isolde and has sworn to make her his, regardless of the fact that she loves Tristram. Wearing the chainmail armor of a Moorish warrior, he is well-known for the quickness of his scimitar and his courage in battle. Sir Palomides also fights from horseback with a composite bow, which has done nothing to improve his image among knights who regard such weapons as less than chivalric.

Fighter 16, Bard 3

Str 17	Dex 18	Con 18
Int 15	Wis 10	Cha 15
AC 0	MR nil	MV 12
HP 102	AL n	THAC0 4
#AT 2	Dmg 1d8/1d8 +1	

Spells: 1) charm person, color spray.



The Average Knight of Renown

In Arthur's time, there were thousands of knights seeking fame and honor in Britain. Knights of Renown usually fight with the lance, bastard sword, two-handed sword, or morningstar. They often ride a heavy warhorse in battle. When not engaged in combat, they are usually riding a lighter horse. All knights have a squire to assist them with their equipment, and there is a 5% chance that the squire is a better fighter than his knight. Squires cannot fight from horseback, or use a sword, until they have been knighted. Average knights rarely grant mercy in combat.

Fighter 8-10

Str 12-18/00	Dex 12-18	Con 12-18
Int 9-18	Wis 8-18	Cha 8-18
AC 1 to -3	MR nil	MV 12
HP 40-110	AL any	THAC0 13-8
#AT 3/2	Dmg by weapon + str bonus	

Some average knights: Abellius, Alamor, Belleus, Berel, Brandiles, Cador, Caradoc, Darras, Dodinas, Ebel, Epinograis, Feldenak, Gahalatine, Gouvernail, Hector, Herlen, Ider, Kehydius, Lanceor, Lucan, Mador, Melias, Naram, Ontzlake, Persante, Priamus the Saracen, Sadok, Segwarides, Wisshard.

Knight of Quality

At the minimum, the Knights of the Round Table were all Knights of Quality. Knights of Quality can fight with lance, bastard sword, two-handed sword, or morningstar. They usually ride a heavy warhorse in battle. When not engaged in combat, they ride a lighter horse. All Knights of Quality have a squire to assist them with their equipment, and usually 1d10 men-at-arms of levels 1-7. Their squires cannot fight from horseback, or use a sword, until they have been knighted. If they are of good alignment, Knights of Quality will grant mercy in combat 75% of the time, provided they are asked to do so.

Fighter 10-13

Str 13-18/00	Dex 13-18	Con 13-18
Int 9-18	Wis 9-18	Cha 9-18
AC 1 to -3	MR nil	MV 12
HP 50-110	AL any	THAC0 11-5
#AT 3/2	Dmg by weapon + str bonus	

Some Knights of Quality: Accolon, Agravaine, Balin, Bors, Dinadin, Ector, Gaheris, Lionel, Marhaus, Pelleas, Perimones the Red Knight, Sagramour le Desirous, Trantrist o'the White, Ulfius, Ulwaine.



The White Hart

The White Hart is a large albino buck with fifteen point antlers. Knights and their ladies sometimes glimpse it bounding through the forests of Britain, but commoners never see it unless they have proven themselves extraordinarily brave.

The White Hart is a harbinger of adventure that will befall those who spy it. The White Hart inhabits the misty isle of Avalon. If followed out across the misty waters off Britain's western coast, one will eventually reach the enchanted isle.

Some say the one who slays the White Hart will become England's eternal ruler. But according to others, when the White Hart dies, all magic will fade away.

AC 0	No. 1	SZ 8'	XP 2,000
MV 20	ML 16	AL n	INT high
HD 6	HP 48	MR 25%	THAC0 17
#AT 3	Dmg 1d12/1d8/1d8		



Special Att/Def: The White Hart can only be hit by magic weapons and can only be tracked when it is in sight as it leaves no visible trail. It is immune to all spells in animal sphere and enchantment/charm school. Each round, it regenerates 5 hit points. Lastly, this magnificent beast can run across water without penalty.

The Questing Beast

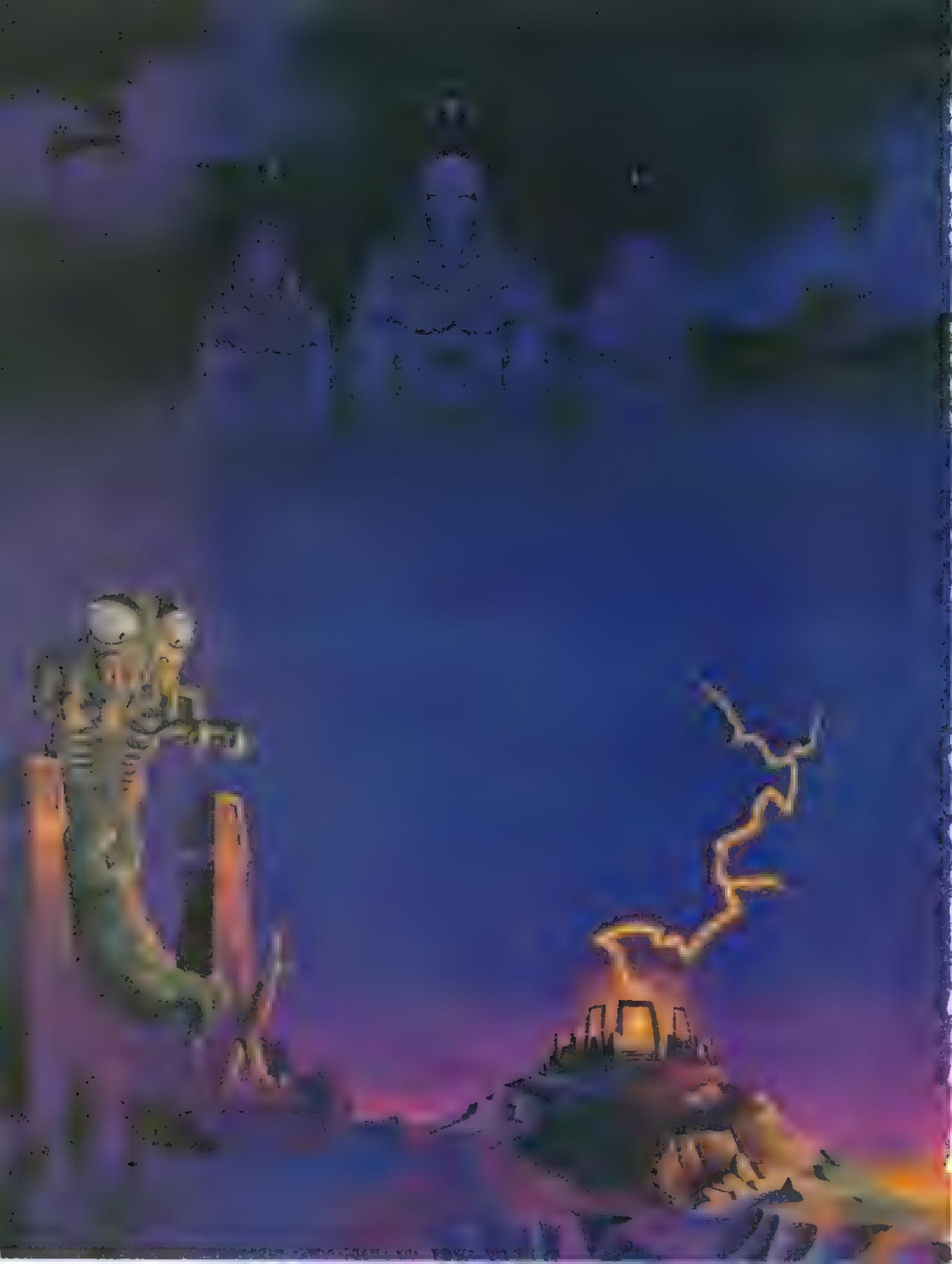
A powerful sorceress created the Questing Beast in vengeance for the destruction of her lover, a giant who was preying upon Pellinore's lands. The Questing Beast is a four-footed reptile resembling a camel without the humps, and having a long, serpentine tail ending in a nasty spiked ball. It wanders across Pellinore's lands wreaking havoc and destruction. Because Pellinore's men used a pack of hounds to track down the giant, the beasts' favorite prey are dogs, which it swallows whole and which sometimes remain alive in the beasts' stomach for years.

Although anybody brave enough to face the horrid creature might be lucky enough to drive it off, only Sir Pellinore or one of his descendants can kill it.

AC -5	No. 1	SZ 10'	XP 5,000
MV 18	ML 18	AL n	INT high
HD 10	HP 80	MR 30%	THAC0 11
#AT 4	Dmg 1d12/1d8/1d8/1d10		

Special Att/Def: The questing beast can only be killed by Pellinore, Percivale, Lamerok, Agglovale, Durnarde, Tor, Elayne, Galahad or someone else descended from Pellinore. Once per day, it breathes a cloud of poison gas which does 5d8 damage. Those who save versus poison will suffer half damage.





When Columbus set sail on his famous journey, parts of America were already civilized—and had been since nearly 700 years before the Golden Age of Greece. Though Columbus never saw them, three civilizations occupied the lands that he claimed in Spain's name. The Aztec empire was just reaching the zenith of its power, dominating an area that included much of what is central Mexico today. Farther south, the ancient civilization of the Mayans was waning and had broken up into independent states that still controlled the Yucatan peninsula. And even farther south, in South America, the mighty empire of the Incas was the best-administered nation on Earth, controlling an area extending from southern Columbia to central Chile.

From a modern perspective, the most amazing thing about these societies was their isolation. Shielded from Europe by the vast Atlantic Ocean and from the Orient by the even more mighty Pacific, they had evolved from the simplest beginnings into complex societies in near-total seclusion. Their people did not suspect that the rest of the world existed, and no hint of their splendor had reached Europe or Asia.

Regional History

Like those of all American Indians, the primitive ancestors of the Aztecs migrated to the New World in prehistoric days, crossing the Bering Strait over the frozen sea or during periods of low ocean levels. Gradually, these waves of hunters and gatherers drifted south settling on both continents of the Americas. Then, about 3,400 B.C., some of the Indians in the Middle Americas made a crucial discovery: they learned how to farm corn and other crops. With the abundance of food provided by a sound agricultural system, the Olmec people developed the first civilization of the Americas, which lasted from approximately 1,200 to 300 B.C.

The Olmecs left a legacy of three vital inventions that shaped American cultures for the next two thousand years. First, their religion was marked by the cult of the supernatural jaguar-man, vestiges of which seem to have been part of most cultures more than a thousand years later. A more important contribution was the system of elite religious leadership which lay at the heart of all ancient American civilizations. Late in their culture's development, the Olmec priests invented a primitive form of glyph writing that was the basis for all later written languages in Middle America.

About 300 B.C., the Olmec religious center at La Venta was sacked by invaders and their culture faded away. Civilization did not perish from Middle America, however. The Olmecs were followed by a succession of later cultures, including the Mayan (in 300 A.D.), which was perhaps the high point of Middle American artistic culture.

The Mayan priests supervised the construction of religious complexes dominated by steep pyramids, where they worshiped a wide range of deities associated with nature and their agrarian pursuits. Properly speaking, the cultural cen-

ters were not cities. These religious complexes were inhabited by the priestly elite, who were supported by farmers from the neighboring countryside.

When their civilization began to decline, sometime before 1,000 A.D., it was invaded by the Toltecs, a warlike people from whose heritage the fierce Aztecs would soon rise. With the invasion, the bloodthirsty gods of the Toltecs replaced many of their gentler Mayan counterparts, accounting for many of the similarities between the late-Mayan and Aztec pantheons. The revitalized Mayan civilization flourished until 1,200 A.D., when the Toltecs abandoned their capitol in the Yucatan. Again, the Mayans were invaded, this time from the south, and within 200 years their once-proud civilization was coming apart at the seams.

The Valley of Mexico

While Mayan culture was rising to its great heights in the Yucatan area, another civilization was taking shape farther north, in the Valley of Mexico. Located where modern day Mexico City now stands, the valley was filled with lakes and surrounded by protective mountains, an ideal location for the early development of agriculture. By 300 A.D., its inhabitants had developed the first true city in the New World, Teotihuacan. Located thirty miles northeast of Mexico City, Teotihuacan was planned by master architects with a taste for austere lines and magnificent proportions. A three mile avenue ran through the middle of the city, connecting a complex of three pyramids that remains one of the most spectacular sights in Mexico.

But, as in any land, where there is wealth, there were those determined to take it. In 700 A.D., Chichimec nomads from northern Mexico invaded the valley, overthrowing Teotihuacan and claiming peaceful city after city for their own. For the next two hundred years, the valley sank into constant warfare as the invaders fought each other for control of the conquered lands, and as wave after wave of Chichimec nomads arrived to join in the spoils.

Then, in about 970 A.D., one of the tribes, the same Toltecs who later invaded the Maya civilization, finally conquered the Valley of Mexico. After consolidating their hold on the valley and founding the Toltec capitol at Tula, their armies marauded over most of Mexico, and they managed to hold off the new waves of Chichimec invaders until about 1160 A.D., when their capitol also fell to their barbarian kinsmen.

This time, however, the Valley of Mexico did not sink into anarchy. It was filled with fortified city-states populated by ferocious warriors, and many of these city states held out against the fresh bands of Chichimec invaders.

Early Aztec History

One of these new tribes was the Aztecs, a group of impoverished nomads who, according to their early legends, had emerged from a cave in Aztlan, an unidentified location in northwestern Mexico. In their wanderings, they carried with

them their one cherished possession, the wooden image of their terrible god, Huitzilopochtli.

When the worshipers of Huitzilopochtli entered the Valley of Mexico, all the good land was taken and they were too weak to conquer any of the established city-states. Largely because of their brutal religious practices, they were branded as savage outlaws and chased from place to place by the descendants of their own Chichimec heritage. At last, however, they persuaded Coxcox, the ruler of Culhuacan, to let them have a patch of sterile, snake-infested land near his city.

Here, they built a temple to their god and lived by killing and eating the snakes which infested their new home. But they quickly alienated their benefactor by brutally murdering his daughter. Coxcox mustered his forces and set out to destroy the Aztecs.

They were quickly driven into the marshes of Lake Texcoco, where they escaped by hiding among the reeds. Their god, Huitzilopochtli, told them they would be safe on an island where an eagle perched on a cactus holding a snake in its beak. The Aztecs duly found the island, hardly more than a few rocks protruding out of the waters. As their god instructed, they made this their new home.

Huitzilopochtli's advice was sound. The island was in the center of three powerful mainland cities, but was not strongly claimed by any. In addition, surrounded as it was on all sides by water, it could be easily defended. The Aztecs had no difficulty holding their island, and built their city, Tenochtitlan, upon it.

They soon learned to increase the area of their island by filling the marshes with dirt and rocks, and by building chinampas, islets made by anchoring wicker enclosures to the bottom of the lake and filling them with silt, reeds, and refuse. These chinampas made remarkably fertile croplands, so the Aztecs had even found a stable supply of food on their island.

As the Aztecs filled in the swamp surrounding their city, Tenochtitlan grew rapidly, reaching a population of 300,000 at the beginning of the sixteenth century. As an aside, this was five times the size of London at the time. It was surrounded by an ever widening belt of chinampas planted with flourishing crops of fruits and vegetables. In the middle of the chinampas, connected to the mainland by three long causeways, rose the city. It was cut into blocks by a gridwork of canals bordered by narrow pedestrian lanes and crossed by plank footbridges. These streets were completely dedicated to foot traffic, for the Aztecs made little use of the wheel and had no carts or wagons. This was probably due to the lack of beasts of burden. Before the Spanish came, there were no horses, oxen, cows or other large domesticated animals in the New World.

The humbler houses were made from adobe and the better ones from stone and stucco, but all were cleanly white-washed and most had small courtyards. Everywhere, the city was immaculately clean and filled with blooming flowers,

which the Aztecs loved almost to excess. Near the center of the city rose the great palaces of the Emperor, nobles, and high priests. In the exact center, enclosed by the "Wall of Snakes", rose the temple-pyramids and other ceremonial buildings.

Protected by their invulnerable island fortress, the Aztecs were free to pursue their favorite occupation: war. They began to ally themselves with older city-states, who were willing to offer large rewards for the help of the fierce Aztec warriors. Eventually, they learned to play these city-states against each other, and gained their first significant hold on the mainland when they betrayed one ally and helped another defeat it. After this victory, they quickly learned to exploit conquered cities with unparalleled vigor, and by 1470 A.D. they were the undisputed masters of the Valley of Mexico, and therefore of Mexico itself.

Aztec Culture

The Aztecs were aided in their conquests by a peculiarly bloody religion which encouraged warfare, especially for the purposes of taking captives. The emphasis on taking prisoners had nothing to do with mercy, however. After capture, prisoners were killed to appease the more bloodthirsty of the Aztec deities.

As brutal as this aspect of Aztec society seems to the modern reader, it was not unusual in the Valley of Mexico. Most of the inhabitants of the region were descended from the same Chichimec nomads as the Aztecs. They shared many of the same convictions, and also believed in the beneficial properties of eternal warfare. Like the Aztecs, their soldiers had no fear of death, and thought that perishing in war guaranteed a glorious afterlife. There are even stories of prisoners preferring death to being set free.

The Aztec preoccupation with war was so great that when they were not engaged in a real one, they would arrange a mock battle called a "War of Flowers" with one of their neighbors. Equal numbers of warriors would meet in a specified place and fight until a certain number of warriors had been captured.

Aztec weapons were crude by European standards. Their swords, which are treated as short sword for game purposes, were made of wood and edged with obsidian. They also employed spears launched by spear throwers which are treated as javelins. Their spear throwers increased the javelin's damage by +2 and added 25% to the range of such weapons. They also occasionally used such basic weapons as clubs or rocks. Their armor was of quilted cotton (AC 8), and they wore helmets shaped like the heads of fantastic beasts.

As absorbed with war and death as the Aztecs were, these grisly preoccupations did not entirely dominate their lives. Every twenty days, they held joyous festivals with feasting, music, and dancing. The same nobles that supervised their grisly religious rites wore robes of gloriously colored feathers and carried ornate bouquets of flowers in accordance with a

fastidious etiquette. Merchants and craftsmen exchanged their wares in a huge marketplace that held 60,000 people.

Like most of the ancient peoples in Middle America, the Aztecs used a rubber ball to play a game that resembled a cross between volleyball and basketball. On courts of paved stone, the players used their torsos, rear ends, and elbows (never their forearms, hands, or feet) to try knocking the ball through stone hoops suspended on the sides of the courts. The games were symbols of the play of cosmic forces, and the outcome may have been used to divine the future. But, undoubtedly, they were also enjoyed as sport.

In theory, Tenochtitlan was a democracy. In practice, it was an absolute monarchy whose semi-divine emperor was chosen by a council of noblemen from a single royal family. The emperor oversaw the appointments of the high-ranking dignitaries and bureaucrats who helped him rule the city and its conquests. The bulk of Tenochtitlan's population consisted of artisans, merchants, peasants, and slaves captured in battle or sold into bondage to pay their debts.

One of the most remarkable achievements of Middle American culture was a complicated calendar, which they could correct in such a way that it was more accurate than the one commonly used today. Basically, it consisted of eighteen-day months and twenty-month years. At the end of the year were added five days that were "outside" the calendar, to form a year 365 days in length. During this last five-day period, people were careful not to perform any unpleasant activities, for they believed it was possible that whatever they did during these "outside" days they would do forever.

The Aztecs also observed a secondary, divinatory calendar consisting of 20 "signs" of thirteen days each. Each sign was ruled by a different deity.

Because celestial cycles were a key part of the Aztec religion, they were excellent astronomers. The combination of their solar and divinatory calendars allowed them to make very exact descriptions of earthly time in relationship to heavenly bodies.

Aztec Religion

The Aztec pantheon is one of the largest and most complicated known. They had a god who was responsible for all the major forces in nature, and for many social aspects of their culture as well. The size of the Aztec pantheon may be due, in part, to their fondness for war. Whenever they conquered another tribe, they felt it was important to incorporate that tribe's god into their own pantheon. As a consequence, their pantheon grew at an impressive rate.

At the root of the Aztec religion is their peculiar view of time and space, one of the forces behind the creation of their elaborate calendar. Like most Middle Americans, to them time and space are the same thing. On the highest level they merge together into the absolute being of the all powerful deity who exists outside material creation. To the consternation

of all living things, time-space has unraveled. It is the duty of the gods to keep it from unraveling further, and the duty of men to help the gods in their task.

To understand the Aztec association of time-space, it may be helpful to picture a wheel with four broad spokes. One spoke points in each direction: north, south, east, and west. There is also the hub of the wheel, which counts as a separate place. When the wheel is spinning, the entire thing appears solid and at rest. When it is truly at rest, however, it looks like it is made up of separate parts.

In the Aztec view, the hub and each spoke represent different cosmic age-places, called "suns." Each sun was associated with a different direction, color, and group of deities. Although the suns exist simultaneously side by side, they also rotate in a sequential pattern that gives the evolution of the universe a cyclical nature. As the wheel revolves, different suns gain predominance over the physical world.

Within each sun, only certain forms of earthly life can survive. So the changing of a sun is always catastrophic, bringing about great transformations. The Aztecs live in the Fifth Sun, located in hub of the wheel. In some ways, it is the culmination of all the other suns, and the only one in which mankind has been able to survive. In order to keep the Fifth Sun from passing, the Aztecs must feed and strengthen their gods—and the penalty for failure is the end of creation!

The Aztecs also believe in a "world above" and a "world below" separate from the horizontal structure of the suns. These worlds are divided into many levels. For our purposes, the most important aspect of these worlds is that the world below is the home of the dead, and the world above is the home of the gods, night and day, shooting stars and fiery snakes, birds, heavenly bodies such as Venus, the Sun, the Moon, and the Milky Way, and the clouds. The progenitor of the gods, Ometeotl, lives in the uppermost plane of the world above, which embodies all of existence.

Ometeotl is a personification of the principle of duality which pervades much of Aztec thought. He is male and female, negative and positive, light and shadow, and could also be thought of as two separate gods, Ometecutli and Omeciuatl. Most of the gods of the Aztec pantheon, in fact, had a counterpart of the opposite sex who performed a function similar to their own.

On a more human level, duality is important in the special relationship existing between every human and his animal counterpart. At the moment of birth, every human develops a spiritual bond with a particular animal and their destinies are linked from that point forward. It is possible, the Aztecs believe, to bring a man harm by finding his counterpart and doing it harm. These beliefs may well be a vestige of the Olmecs' worship of the jaguar-man.

Unlike the gods of other mythoi, the gods of the Aztecs do not inhabit the planes. Instead, many of them live in space. It is even possible for humans to visit their homes (for instance, by using the space-travel rules in the SPELLJAMMER™

game). Should a mortal dare such an act uninvited, there is only a 5% chance that the deity will be at home. If he is home, there is only a 1% chance per level of the character that the god will not disapprove of the visit (priests of that deity's mythos receive a 10% bonus to this chance).

New Spells

Locate Spirit Animal (Greater Divination)

Fourth Level Priest

Sphere: Divination

Range: Special

Components: V,S,M

Duration: 1 day

Casting Time: 1 turn

Area of Effect: 1 person

Saving Throw: Negate

A priest using a *locate spirit animal* spell learns the location of the spiritual counterpart of his subject. For a full day afterwards, he knows the current location of the animal.

This spell is often used to capture a person's spiritual counterpart, for both good and ill effects. When the caster wishes to inflict harm on his subject, he can often do so by injuring, or even killing, the counterpart. The victim of such an attack suffers symptoms identical to those of the animal (save that he does not necessarily die if the animal dies), and loses the same number of hit points as his counterpart. If the animal dies and the human does not, he permanently loses that number of hit points. Such a person can never be subjected to an attack upon his spiritual counterpart again.

This spell is often used for beneficial purposes when a person is suffering from a mysterious ailment. Often, the cause of such ailments is an injury or sickness affecting the spiritual counterpart. If the animal can be found and cured, the person will recover from his mysterious ailment.

Unfortunately, just because a priest knows the location of a spiritual counterpart, that does not mean he can reach the animal. The animal may be anywhere within an area of $1d100 \times 10$ miles of the subject. Often, the priest must undertake a long journey in order to track down the animal.

If the subject is aware of the casting of this spell and unwilling to have his spiritual counterpart located, he is entitled to a saving throw. A successful throw indicates that the priest did not find the counterpart, and an unsuccessful throw indicates that he did.

Once the animal is located, it usually regards any attempt to capture or injure it as hostile, even if performed for the benefit of its counterpart. It is entitled to fight as a normal member of its species in all ways. It is important to remember, however, that all magic and damage affecting the animal also affects the subject of the spell. In the case of spells, the human counterpart is allowed to make a separate saving throw (just as if the spell had been thrown directly against him), but with a -2 modifier.

New Magic Items

Murky Mirror

The *murky mirror* is small disc of polished silver that can be used in three different ways. When a normal man or woman holds it, he or she makes a Charisma check. If they fail the check, the *murky mirror* functions as a normal mirror. If they pass the check, the image in the mirror reflects the individual as others see them. A beautiful woman who considers herself ugly, for example, would see a ravishing image of herself. A bullying fighter would see in his face the image of a feared and hated ogre.

When a military leader of any rank looks into the mirror, he sees his most threatening enemy. The image always shows the size and nature of the enemy's forces. Leaders making a successful Intelligence check can often interpret the enemy's location from landscape appearing in the image. No sound accompanies the image, and it cannot be controlled to focus in upon a desired area.

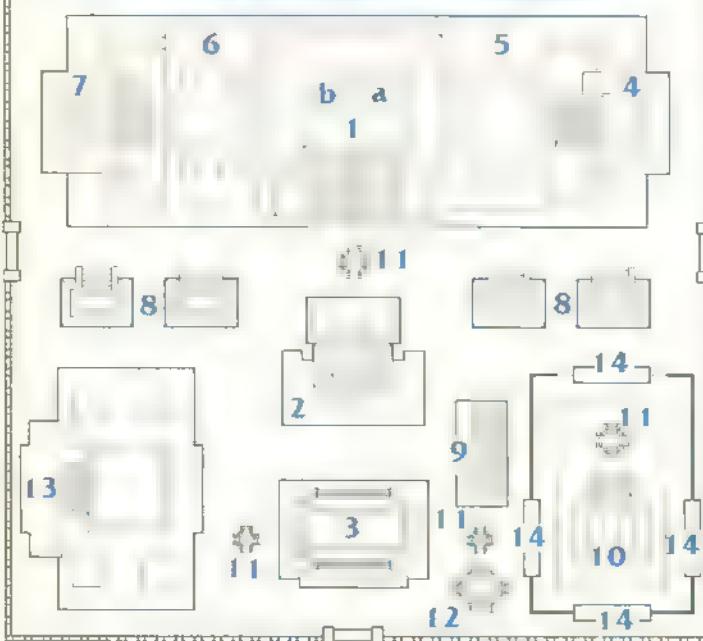
When a priest looks into the mirror, it issues a silverish smoke that engulfs his head and hides what he sees from the view of anyone nearby. If the priest does not withdraw his head, he sees a vision of the future. How far in the future depends upon his level, as does the scope of the vision:

Level	Distance into future	Scope of vision
1-3	1 day per level	Self
4-6	1 week per level	Self
7-9	1 month per level	Party
10	1 year	Party
11	2 years	Party
12	3 years	Party
13-15	1 year per level	Country
16-20	5 years per level	Country
21 +	10 years per level	World

The vision always shows the future at the precise time listed for a priest of that level and cannot be changed. The scene it shows is what will happen if events continue along their current course and the priest does nothing to change them. At the lowest levels, the priest sees only his own future. At the middle levels, he sees the future of himself and 1-10 of his closest friends (the adventuring party, in the case of PCs). When the priest reaches 13th level or above, he sees the future of the political unit to which he owes allegiance, such as a kingdom or city-state. At the highest levels, his vision extends to all of mankind.

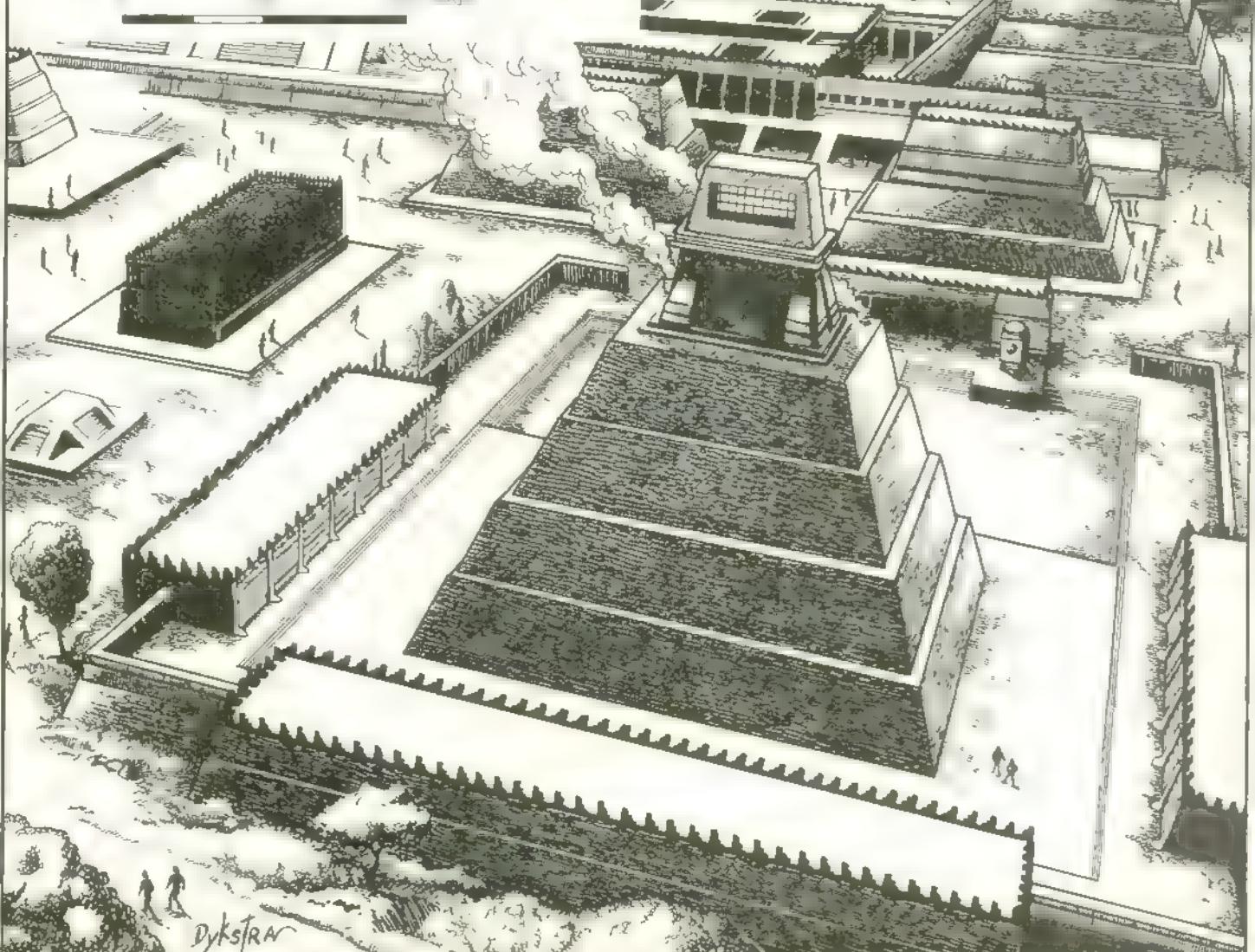
After being used, the *murky mirror* leaps out of the holder's hands and flies into the sky, where it becomes a brightly shining star. Characters attempting to hold onto the mirror have a 5% chance per level (maximum 95%) of doing so, but the mirror will attempt to fly into the sky after each use.

Aztec Temple Complex



Great Temple

- 1: Shrine to the Sun
- 2: Temple of Quetzalcoatl
- 3: Tzompantli (Skull Wall)
- 4: Temple of Huitzilopochtli
- 5: Shrine to the Moon
- 6: Palace of the Five Palms
- 7: Shrine to Tezcatlipoca
- 8: Temples of Xochipilli
- 9: Palace of the Five Palms
- 10: Temples of Quetzalcoatl
- 11: Palace of the Sun
- 12: Palace of the Moon
- 13: Palace of the Five Palms
- 14: Palace of the Sun
- 15: Palace of the Moon





Ometeotl is "the god-above-all, of the near-and-close, he who is at the center." He is the progenitor of the gods, who created first himself, then the other gods, and then everything else. In a certain sense, he is the embodiment of the universe, and all things are a part of him. No statue or depiction of Ometeotl has ever been made, for he is as invisible as the wind. The only image of Ometeotl that a man can see are his footprints. At will, Ometeotl can create anything he wishes without tiring.

Role-playing Notes: Ometeotl is the most aloof of all deities and never answers appeals for aid. The only time he will involve himself in human affairs is if those affairs threaten the order of the universe itself. In such cases, he will send his avatar to destroy or correct the problem.

Ometeotl seldom sends omens or warnings to worshipers. If they do something that angers him, he simply withdraws his favor. If they do something that threatens his power or the order of the universe, he sends his avatar to destroy them.

Statistics: AL n; WAL any; AoC creation; SY footprint.

Ometeotl's Avatar (fighter 18, wizard 18)

Ometeotl's avatar cannot be seen. He carries a razor sharp sword of pure obsidian. If unsheathed, this sword can be seen. Ometeotl's avatar casts spells as an 18th level wizard and always has access to all spells of all schools.

Str 20	Dex 18	Con 18
Int 20	Wis 20	Cha 10
MV 20	SZ 7'	MR 40%
AC -4	HD 18	HP 144
#AT 2	THAC0 1	Dmg 1d8/1d8 (sword) +8

Special Att/Def: Ometeotl's avatar is always invisible, even when attacking. No means of detection, either magical or mundane, will reveal his location. Even while involved in combat, Ometeotl may create one 10th level warrior (AC 2, HD 10, THAC0 8, HP 120, #AT 3/2, Dmg 1d8 (sword) +6) to fight at his side.

Duties of the Priesthood

Priests of Ometeotl are free to behave as they please. However, 10% of any treasure they accumulate, and every third magic item, must be donated to Ometeotl's temple or the god will withdraw his support. Before eating, they are expected to offer half of their meal to their god.

Requirements: AB standard; AL any; WP any; AR b; SP all; PW 1) turn undead as if 2 levels higher; 10th) *turn invisible*; TU turn.



The patron god of the Aztecs, Huitzilopochtli is the god of war, lightning, and of fruit and crops. His translated name, "Left-Handed Hummingbird," is deceiving, for he is a fierce, bloodthirsty god. He was born of a mortal woman, fully grown, wearing blue jade armor, and carrying a blue javelin. He resembles a blue-skinned man with hummingbird feathers decorating his head and left leg, though when acting in his guise as a lightning god he sometimes resembles a serpent. He can send a 10d10 lightning bolt to any location on the Prime Material Plane.

Role-playing Notes: Huitzilopochtli is quite active in the affairs of men. Assuming they perform the proper rites, his worshipers can count on him for sound advice. Those who have offended him will find their weapons mysteriously dulled or rotted, usually at an inopportune moment. Other omens include violent lightning storms, an unexplained stench of death, and mysterious battle sounds in the night.

Statistics: AL ne; WAL any; AoC war & light; SY eagle.

Huitzilopochtli's Avatar (fighter 18)

Huitzilopochtli's avatar takes the form of a warrior who has won great victories in the distant past. The avatar is always armed with a blue javelin. When the avatar leaves, his physical shell, the body of a great warrior, remains behind. Although no longer divine, the hero remains a force to be reckoned with. He lives for the remainder of a normal man's life, but is +3 on all saving throws.

Str 19	Dex 18	Con 18
Int 18	Wis 17	Cha 16
MV 18	SZ 6'	MR 25%
AC -6	HD 18	HP 144
#AT 2	THAC0 1	Dmg 1d8/1d8 (sword) +7

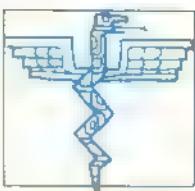
Special Att/Def: Huitzilopochtli's avatar is unaffected by lightning and can be hit only by +1 or better magic weapons. Attacks made against his back rebound on the attacker, doing their normal damage. He can hurl his javelin which becomes a stroke of lightning and inflicts 5d10 points of damage if it hits. The javelin returns to his hand instantly after hitting or missing its target.

Duties of the Priesthood

Huitzilopochtli's clerics must embody the spirit of war. They must always be willing to fight without regard to their own lives. Their primary duty is presiding over the deaths of prisoners taken in Huitzilopochtli's name.

Requirements: AB standard; AL any non-good; WP weapons that draw blood; AR b; SP combat, necromantic, sun, weather; PW 10th) receive a blue javelin that does 1 point of lightning damage per level of the priest; TU nil

Quetzalcoatl is known all over Middle America as the feathered-serpent, god of the wind. He is also a god of wisdom, a teacher of peaceful arts, and the protector of the Second Sun. Long before Tenochtitlan's founding, Quetzalcoatl was chased from the Valley of Mexico by a rival god. Before leaving, he promised to come back in 500 years and avenge himself. The Aztecs are awaiting the noble god's return with trepidation, for he would not approve of many of their current practices. He makes his home on Venus, where he appears as a flying serpent covered with green feathers.



Role-playing Notes: Quetzacoatl is preparing to return to the world and is recruiting worshipers. Any priest of good alignment may receive a visit from an avatar. The avatar attempts to recruit the priest, saying that the evil Fifth Sun must be brought to an end. Quetzalcoatl's omens and portents include wind storms, the presence of birds (especially talking ones), and whispering voices.

Statistics: AL cg; WAL any good; AoC air, wisdom; SY feathered snake with wings.

Quetzalcoatl's Avatar (priest 18)

In avatar form, Quetzalcoatl usually appears as a talking, feathered snake. The avatar has access to priest spells in any sphere.

Str 18/00	Dex 18	Con 18
Int 20	Wis 20	Cha 6
MV 20 (f)	SZ 8'	MR 30%
AC 0	HD 18	HP 144
#AT 1	THAC0 1	Dmg 1d10 +6

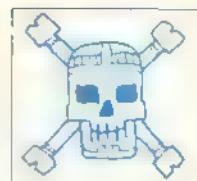
Special Att/Def: Quetzalcoatl's avatar has the normal spell immunities associated with high Wisdom and Intelligence. Anyone hit by the avatar must save versus paralyzation or be entwined by the avatar's body. They will suffer 1d10 points of crushing damage per round until the hold is broken.

Duties of the Priesthood

Priests of Quetzacoatl are charged with preparation for his return, and may be assigned a variety of tasks, including the infiltration of key government posts, recruiting worshipers in the wilderness, or even preparing secret caches of weapons and armor. When their god returns, they will be called upon to rise up and destroy the masters of Tenochtitlan.

Requirements: AB standard; AL any good; WP any; AR b; SP any; PW 1st) communicate secretly by sending messages on the wind. Range is unlimited, but message requires one minute per mile to reach target; 5) turn undead; TU special.

Mictlantecuhtli, with his wife Mictanchihuatl, rules over the Aztec afterlife from Tlalxicco, the ninth and lowest level of the Aztec underworld. People unlucky enough not to die during an activity presided over by another god—in combat, as prisoners, during childbirth, etc—must undertake the journey across the nine rivers of the Aztec underworld. Here, under the watchful eye of Mictlantecuhtli and his wife, they endure neither pain nor pleasure, just a dreary eternal existence.



In their true forms, Mictlantecuhtli and Mictanchihuatl resemble emaciated human beings with skull-like heads, bulging eyes, and claw-fingered hands. They have control over the dead, and it is only with their blessing that a *raise dead* spell may function.

Role-playing Notes: As deities of the underworld, Mictlantecuhtli and Mictanchihuatl are unconcerned with human events. They do, however, demand the payment of a small amount of blood from any of their followers who cast a *raise dead* spell (treat this as an additional component of the casting process). Their omens often include the hoot of an owl, a dream in which the sleeper dies, and having a vulture land on one's shoulder, all of which presage death.

Statistics: AL n; WAL any; AoC death; SY skull and crossbones.

Mictlantecuhtli's Avatar (priest 16, fighter 14)

Mictlantecuhtli's avatar resembles an emaciated human being with a skull-like head and bulging eyes. He has access to the combat, divination, elemental, or necromantic spheres. Mictanchihuatl's avatar is a female version of her husband's.

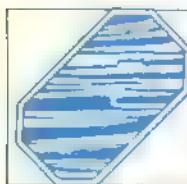
Str 18/93	Dex 18	Con 20
Int 18	Wis 18	Cha 0
MV 18	SZ 6'	MR 20%
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d8/1d8 (claws) +5

Special Att/Def: Anyone looking upon the avatar's face for the first time must save versus petrification or remain motionless for 1d10 rounds.

Duties of the Priesthood

The primary responsibility of clerics of Mictlantecuhtli and Mictanchihuatl is preparing the dead for their journey into the afterlife and presiding over their death rites. Once a year, they must spill some of their own blood in order to feed their deities.

Requirements: AB standard; AL any neutral; WP any; AR b; SP combat, divination, elemental, necromantic; PW 1) turn undead; 5) command undead; TU special.



Tezcatlipoca's name, which means "Smoking Mirror," seems particularly appropriate. He was worshiped by the Toltecs, the Aztec's predecessors, as a sun/warrior god who fought a daily battle against the night. He was also credited with ripening crops,

but was also feared because of his ability to bring on droughts. Tezcatlipoca was the guardian of the First Sun until being knocked from the sky by Quetzacoatl as he ushered in the Second Sun. Tezcatlipoca's fall resulted in his transformation first into a jaguar, then into the constellation Ursa Major.

After his fall, Tezcatlipoca's role changed. Though the Aztecs still regarded him as a patron of warriors, he was now the god of night and the benefactor of witches, thieves, and other evil-doers. A great spreader of disorder and strife, Tezcatlipoca never forgave Quetzacoatl for his fall, and eventually evened the score by using treachery to topple Quetzacoatl's guardianship of the Fourth Sun.

In his home in Ursa Major, Tezcatlipoca is invisible and ubiquitous, or he appears as a one-footed man with a round mirror of black obsidian in place of the missing foot. By gazing into this mirror, he can see what any mortal on the Prime Material Plane is doing. If it is somehow separated from Tezcatlipoca, the mirror becomes a *mirror of life trapping*.

Role-playing Notes: Tezcatlipoca is the second most powerful god in the Aztec pantheon, a position he guards jealously. He often assigns his priests tasks designed to erode the support of rival gods. On rare occasions, he has even been known to appear personally (though not on the Prime Material Plane) to further some particularly important scheme. He is especially vigilant in regards to the Quetzacoatl's worshipers, and places special emphasis on exposing schemes to help their deity prepare for his return.

Omens and portents from Tezcatlipoca tend to be direct and forceful. More than once, he has frightened a worshiper by causing his image to appear in a mirror and issue instructions. Other omens include sudden darkness, being trailed by a jaguar, and evil faces appearing in obsidian utensils.

Because of his jealousy, Tezcatlipoca tolerates no shortcomings in his priests, and he is particularly vigilant about watching their activities in his obsidian mirror. Minor transgressions are punished by a denial of spells and, usually, a visit from some of Tenochtitlan's more unsavory thieves. In the case of major offenses, Tezcatlipoca usually sends an avatar to end the offender's life.

Statistics: AL ce; WAL any; AoC night and treachery; SY black mirror.

Tezcatlipoca's Avatar (warrior 15, thief 15)

Most often, Tezcatlipoca's avatar takes the form of a giant black jaguar, but he occasionally appears as a thief of indeterminate age when the jaguar form would be inappropriate. The attack forms listed above are for his jaguar form. In hu-

man form, he receives only two attacks per round. However, in human form, he uses an obsidian *fang dagger* +4. The *fang dagger* functions as a *dagger of venom*, save that the victim must make a saving throw any time he is hit. The effects of the toxin are detailed under Special Attacks.

Str 18/00	Dex 19	Con 17
Int 16	Wis 14	Cha 10
MV 20	SZ 8'	MR 20%
AC -2	HD 15	HP 120
#AT 3	THAC0 5	Dmg 1d10/1d10/2d20 + 6

Special Att/Def: Victims hit by the avatar's claws must save versus poison or lose 1 constitution point permanently. Further, he can only be hit by +2 or better magic weapons. On a natural attack roll of 20, he grapples for 2d10 points of damage. This is in addition to the normal melee damage inflicted and continues each round until his hold is broken. He is treated as wholly invisible when hiding in shadows and always moves silently when he wishes to do so.

Duties of the Priesthood

The first duty of priests of Tezcatlipoca is to promote their temple. Every cleric is required to produce at least one convert every six days.

Their second duty is to prevent Quetzacoatl from gaining too much power. To this end, clerics below fourth level are assigned to follow Quetzacoatl's known priests and report on their activities.

High level priests must spend a great deal of their time performing ceremonies in order to strengthen and appease their god.

Requirements: AB standard; AL any evil; WP any, poisons encouraged; AR b; SP all, combat, divination, elemental, necromantic, summoning; PW 3rd) see in the dark, 6th) move silently with 85% success, 9th) hide in shadows with 90% success, 12th) climb walls with 95% success; TU command.



Tlaloc, "he who makes things grow", is the god of rain and moisture, who presided over the Third Sun. He is a cruel deity who delights in the torture of helpless innocents. Given his evil nature, it seems strange that Tlaloc has created Tlalocan, a gay paradise reserved for the victims of death associated with water (such as drowning or being broken on the rocks by a great wave). Tlaloc makes his home on the tops of the highest mountains, and resembles a man with a snake-like head, save that he has tusk-like teeth and white rings around his eyes. He is married to Chalchihuitlicue.



Role-playing Notes: Tlaloc has four pitchers of water which he may pour over areas of the Prime Material Plane as indications of his mood. He uses the first pitcher, which contains good water, only when his priests have performed their rites with the proper zeal. The other three he uses to express his displeasure: the second pitcher contains water filled with spider eggs and webs that bring blight, the third with water that turns to frost, and the fourth with water that causes fruit to rot. Other omens of Tlaloc's displeasure include too little or too much rain, drought, and floods.

Statistics: AL le; WAL le; AoC rain and moisture; SY serpent chasing its tail.

Tlaloc's Avatar (fighter 14, druid 12)

Tlaloc's Avatar appears as man with a snake-like head and armed with a magic, razor-sharp sword of pure obsidian. He has access to the all, animal, elemental, healing, plant, and weather spheres.

Str 18/51	Dex 18	Con 18
Int 18	Wis 17	Cha 17
MV 18 (f)	SZ 6'	MR 20%
AC -2	HD 14	HP 112
#AT 2	THAC0 7	Dmg 2d8/2d8 (sword) +4

Special Att/Def: Tlaloc's avatar can summon a hailstorm covering an area of 140 square yards and doing 14d4 points of damage to all within it. He can also bite for 2d12 points of damage in melee.

Duties of the Priesthood

The duties of Tlaloc's clerics include kidnaping, torture, and other tasks of his vile worship.

Requirements: AB standard; AL any evil; WP any; AR b; SP all, animal, elemental, healing, plant, weather; PW 1) *summon hailstorm* covering 1 square yard per level, doing 1d4 points of damage per level, and lasting for a period of 1d4 rounds; TU nil.

Also known as the "Goddess of the Jade Petticoat," Chalchihuitlicue is the deity of running water and was the protectress of the Fourth Sun. She delights in blessing chaste loves, sheltering children, and protecting mankind in general. It was through her influence that her evil husband, Tlaloc, created his paradise for those who die by water. In her true form, she is beautiful woman wearing a skirt of green jade. She has the power to turn 3-300 humans into any animal form. When the Fourth Sun ended in a devastating flood, she saved mankind by turning her worshipers into fish.



Role-playing Notes: Chalchihuitlicue is a rarity in the Aztec pantheon: a deity who makes a habit of helping mankind. There is a 1% chance that she will send her avatar to aid any worshiper who sacrifices his or her most valuable piece of jade jewelry by throwing it into a bottomless pool. The chance increases to 25% if the sacrificer is a priest making the request on behalf of the needy.

Omens from Chalchihuitlicue often involve the sound of running water, such as an unexplained musical trickling to denote pleasure, or the roar of a waterfall to denote anger.

Statistics: AL cg; WAL any good; AoC flowing water, love, children; SY petticoat.

Chalchihuitlicue's Avatar (wizard 14, bard 14)

Chalchihuitlicue's avatar usually appears as a beautiful woman wearing a green jade skirt. She has access to the alteration, enchantment/charm, and illusion/phantasm schools of magic.

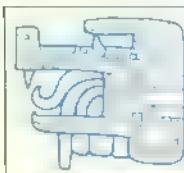
Str 14	Dex 18	Con 15
Int 19	Wis 18	Cha 20
MV 16 (sw)	SZ 5'	MR 20%
AC 2	HD 14	HP 112
#AT 1	THAC0 7	Dmg 1d4 +5 (dagger)

Special Att/Def: Any being looking on Chalchihuitlicue's avatar for the first time, or hit by her jade dagger, must save versus paralyzation or be unable to attack.

Duties of the Priesthood

One of the most important duties of Chalchihuitlicue's clergy is sheltering orphans, and any temple dedicated to her is bound to be filled with parentless waifs. Foul water is also an abomination to her, so her priests spend a fair amount of their time unblocking streams, draining marshes, and so on.

Requirements: AB standard; AL any good; WP any blunt; AR b; SP all, charm, creation, divination, healing, guardian, protection, weather; PW 1st) *create and/or purify water* (1 gallon per level), 10th) *Conjure water elemental*; TU nil.



Tlazolteotl is the goddess of guilty loves, pleasure, and vice. She is an eater of filth and a sinister seductress who tempts virtuous men to their ruin. In her true form, she appears as a scantily-clad woman of great beauty, though she is a gifted illusionist who can appear in many guises.

Role-playing Notes: Although Tlazolteotl herself is base and debauched, she demands that humankind follow a strict moral code—and delights in punishing humans who do not. To this end, she sends her avatar to Tenochtitlan to test the resolve of good men. Often, the avatar uses her invisible dagger to slay the victim after he has succumbed to her charms. But in the case of powerful men, she prefers to expose the indiscretion in such a manner as to ruin his life and reputation.

Omens from Tlazolteotl include offal raining from the sky, unexplained yearnings, and physical pleasure inappropriate to the circumstance.

Statistics: AL ce; WAL any; AoC bodily pleasure and vice; SY red serpent's head.

Tlazolteotl's Avatar (illusionist 16)

Tlazolteotl's avatar is a beautiful woman who, while dressed appropriately to the occasion, reveals as much of her charms as possible. Tlazolteotl's avatar casts spells only from the illusionist school of magic.

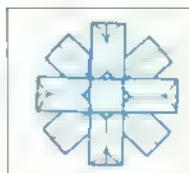
Str 12	Dex 18	Con 16
Int 18	Wis 10	Cha 19
MV 18	SZ 5'	MR 20%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4 (dagger)

Special Att/Def: No evil being can bring himself to strike her. Anyone wounded by her invisible dagger must save versus death or die instantly. If attacked, Tlazolteotl's avatar uses an innate ability to create an image of herself as a foul monster with dripping fangs, long talons on her fingers, and black greasy skin covered with warts.

Duties of the Priesthood

Tlazolteotl's priestesses are assigned the duty of exposing those possessed of a base and immoral character by tempting others into committing shameful acts. At least once every three months, they must lure a man into a guilty love. They are expected to subsist on garbage, filth, and offal. Failure to do so leads to revocation of the favor of their goddess.

Requirements: AB standard, must be female; AL any evil; WP poisoned dagger; AR b; SP charm, combat, divination, healing, necromantic; PW 1) immunity to all forms of disease; 5) cause disease (as reverse of 3rd level priest spell *cure disease*), 10) Charisma raised to 18; TU nil.



Xochipilli, the "Prince of Flowers," is the god of beauty, happiness, music, and gambling. Along with his twin sister, Xochiquetzal, he is responsible for much of what men find joyful in life. He is a benevolent but fickle god who seldom blesses a man with his gifts for long. In his true form, he has the body of a young man, but his face is that of a decaying corpse.

Role-playing Notes: Xochipilli has a mercurial disposition. Sometimes he takes great pleasure in helping his worshipers, other times he inflicts great hardships on them for little reason. Anyone sacrificing an important magic item to him by throwing it into the street and walking away stands a 1% chance of attracting his attention. If the person is about to take an immensely big gamble, this chance increases to 25%. If he responds to the sacrifice, Xochipilli will aid the worshiper by allowing him to make a second die roll at some critical moment. Omens from Xochipilli include unexplained music, a run of good or bad luck, and the sudden urge to sing.

Statistics: AL cg; WAL any; AoC beauty, happiness, good and bad luck; SY flower.

Xochipilli's Avatar (bard 18)

Xochipilli's avatar is a well-proportioned young man with the head of a corpse. He carries a large axe with an obsidian blade that never grows dull or chips. Xochipilli may select his bard spells from any school of magic.

Str 20	Dex 18	Con 18
Int 16	Wis 16	Cha 19
MV 18	SZ 6'	MR 25%
AC 0	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d10 (axe) +8

Special Att/Def: Xochipilli's avatar gets a second chance to make any attack roll which fails to hit the target. Further, he gets two chances to make any saving throw that is required of him. Anyone attempting to strike him must make two successful attack rolls before they can hit him and must make two successful saves in order to save against one of his spells.

Duties of the Priesthood

Xochipilli's clerics must be extremely handsome or beautiful, always cheerful, and willing to take chances. They are expected to wager all they own on some trivial event at least once a year.

Requirements: AB standard, but at least 16 charisma; AL any; WP any; AR b; SP all, charm, combat, creation, divination, healing; PW 1) +1 to all saving throws; 5) +2 to all saving throws; 10) second attempt at any failed saving throw; TU nil.

Xochiquetzal is the goddess of flowers, dance, and proper love. Along with her twin brother, Xochipilli, she is responsible for much of what men and women find joyful in life. However, as the goddess of love, she is somewhat less fickle than her twin—though that is not to say that she is entirely constant, either.



In her true form, Xochiquetzal is a woman of such beauty and gaiety that all men who see her fall in love with her. She has the power to make any man fall in love with any woman.

Role-playing Notes: Though not intimately involved in human affairs, Xochiquetzal occasionally answers (10% chance) the joint plea of a man and woman in love, though their relationship cannot be hidden or illicit in any manner. She is especially concerned with countering the efforts of Tlazolteotl to lure good men into guilty loves.

Omens from Xochiquetzal include the unexpected appearance of a blooming flower, the sudden withering of a flower already in bloom, and the uncontrollable urge to dance.

Statistics: AL ng; WAL any; AoC love, flowers, celebrations; SY rose.

Xochiquetzal's Avatar (bard 18)

Xochiquetzal's avatar takes the form of a woman of tender countenance and incomparable beauty. She can cast her bard spells from any school of wizardry.

Str 12	Dex 17	Con 15
Int 18	Wis 18	Cha 20
MV 20	SZ 5'	MR 20%
AC 1	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1-4 (dagger)

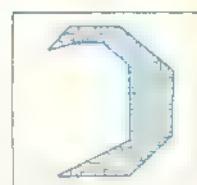
Special Att/Def: Any man who looks upon Xochiquetzal's avatar must make a saving throw versus spells or find himself forever determined to defend her from all harm. Her silver dagger causes only 1d4 points of damage, but anyone hit by it must save versus paralyzation or fall into a state of euphoria and stand stunned for 1d4 rounds.

Duties of the Priesthood

Only men and women in love may be priests of Xochiquetzal and both individuals must become priests. Their primary duty consists of keeping their love alive. Above all, they must never deceive their spouse or be unfaithful. The man-wife priest teams are expected to keep lavish flower gardens in their homes.

Requirements: AB standard, but at least 16 charisma; AL any good; WP club, net, quarterstaff, sling, whip; AR b; SP all, charm, creation, divination, guardian, healing, protection; PW 3) *cure serious wounds*; 6) *cure disease*; 9) *neutralize poison*; 12) *heal*; 15) *raise dead*; TU nil.

Metzli, the Lady of the Night, is the goddess of the moon. She is the kindly patron of all animal growth. But she is also the goddess who brings the terrible things of the night—cold damp air, the poisons of the atmosphere, ghosts, and other fearful shapes and shadows. Metzli is the deity who brought light to the world by throwing a leper into a bonfire, then walking into the flames herself. As the pair vanished, the night gave way to the day.



In her home on the moon, she is a beautiful, ghostly woman of silver light. She has the power to instantly increase or decrease the size of any animal up to five times (with a corresponding change in HD, hit points, strength, and damage).

Role-playing Notes: On the surface, Metzli seems an enigmatic contradiction. She is a benevolent goddess of night who created day, yet she also presides over the terrible creatures of the night. What humankind does not realize, and what Metzli has no interest in explaining, is that she is concerned with far more than the welfare of human beings, and the creatures of darkness are of crucial importance to her.

Omens from Metzli take the form of visits from shadowy creatures in the late hours of night.

Statistics: AL ng; WAL any; AoC night and animal growth; SY crescent moon.

Metzli's Avatar (fighter 15, illusionist 10)

Metzli's avatar takes the form of an albino female warrior. She is armed with a magical sword of white metal that cuts through any armor as if it is five armor classes worse than normal. Metzli's avatar has access to spells in the illusion/phantasm school of magic.

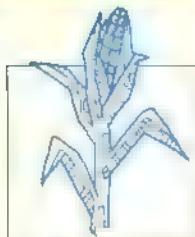
Str 18/00	Dex 18	Con 16
Int 19	Wis 17	Cha 18
MV 18	SZ 6'	MR 20%
AC -1	HD 15	HP 120
#AT 2	THAC0 5	Dmg 2d8/2d8 (sword) +6

Special Att/Def: Metzli's avatar is able to assume *wraithform* at will, and control the size of animals as per the 5th level cleric spell, *animal growth*. She is immune to any damage caused by fire.

Duties of the Priesthood

Metzli's priests spend most of their time raising fruits and grain, which they leave out in special vessels at night to feed their deity's shadowy denizens. Not even the highest clerics know the significance of this task.

Requirements: AB standard; AL ng; WP battle axe, club, sling, whip; AR b; SP animal, astral, combat, necromantic, protection; PW 1) *infravision* (60 feet); 10) ability to cast spells from the illusion/phantasm school of wizard magic as if they were clerical spells of equal level; TU turn.



Centeotl is the goddess of agriculture, nature, and corn in particular (she shares this last duty with a male counterpart, Cinteotl). She is a benevolent deity who watches over food crops, but is also the mistress of pain and illness, and has a habit of using her physical charms to lure men to their death. Unlike Tlazoteotl, she seems to do this not out of maliciousness, but because such victims are necessary for the fertility of crops.

Role-playing Notes: Centeotl watches over the harvest, dictating how bountiful it will be based upon the devotion of her worshipers. Although she needs the lives of young men to ensure her cycle of fertility, she tries to reward her victims by allowing them to experience indescribable but total bliss in her avatar's arms before dying. She also judges who will suffer illness and pain, sometimes rather capriciously and sometimes with great fairness and justice.

Omens from Centeotl include insect plagues, crop blights, pollen, and seeing her avatar, which always foretells great personal calamity, even if the individual does not succumb to her charms.

Statistics: AL cn; WAL any; AoC agriculture, illness, pain; SY cornstalk.

Centeotl's Avatar (druid 15)

Centeotl's avatar is a beautiful, golden-haired woman armed with a magical staff of blue jade. She can draw upon the all, elemental, and plant spheres for her spells.

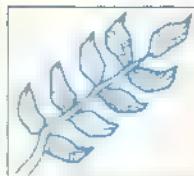
Str 14	Dex 16	Con 15
Int 16	Wis 19	Cha 18
MV 18	SZ 6'	MR 20%
AC 0	HD 15	HP 120
#AT 1	THAC0 5	Dmg 2d10 (staff)

Special Att/Def: Centeotl's avatar can use any spell in the plant sphere at will. When victims are hit by Centeotl's staff, they must save versus poison or fall ill and suffer an additional 1d6 point loss from Constitution. This loss is permanent, but can be restored by a *cure disease* spell.

Duties of the Priesthood

Centeotl's priests preside over the planting and harvesting of all food crops. A great deal of their time is occupied with reading the signs of nature to determine optimum planting times. In times of famine, they must also seek out volunteers (often themselves) to perish in Centeotl's embrace. Upon reaching 10th level, Centeotl's priests are able to employ a *pain touch*. This power can be used at will to cause anyone touched to save versus paralyzation or fall writhing to the ground for 1d4 rounds.

Requirements: AB standard; AL any; WP sickle, spear; AR b; SP all, elemental, plant, weather; PW 1) *create food* (as 3rd level Priest), 10) *pain touch*; TU nil.



Ixtlilton, or Little Black Face, is the god of healing and medicine. He is the deity who keeps humans healthy and free of disease, or who helps them recover from disease. An impish deity of dark complexion, Ixtlilton's touch cures all diseases, no matter how serious.

Role-playing Notes: Ixtlilton is dedicated to relieving human disease, but no one seems to know exactly why—perhaps because he has never slowed down long enough to explain his motivation. All a person need do to receive Ixtlilton's help is be sick and pray for it. Evil beings stand a 1% chance of being visited by him, neutral beings a 10% chance, good beings a 25% chance, his worshipers a 50% chance, and his priests a 75% chance. Persons lucky enough to receive a visit from Ixtlilton seldom realize it; they simply begin getting better. Ixtlilton is too busy to send omens or portents to his worshipers.

Statistics: AL lg; WAL good; AoC health; SY sumac branch.

Ixtlilton's Avatar (priest 14)

Ixtlilton's avatar is an impish, dark-skinned man. He can draw upon spells in the all, creation, healing, necromantic, plant, and protection spheres.

Ixtlilton's avatars are unique in that they spend most of their time on the Prime Material Plane, and can sometimes be glimpsed scurrying from house to house at a dizzying pace. Unfortunately, there are many more sick people than they can reach, which is why so many humans die of disease.

Str 18/76	Dex 15	Con 18
Int 19	Wis 19	Cha 10
MV 25	SZ 3'	MR 30%
AC 2	HD 18	HP 112
#AT 1	THAC0 3	Dmg 1d6 (staff) +4

Special Att/Def: Ixtlilton's avatars are immune to any form of disease or poison. Anyone hit by an avatar's staff must save versus spells or be stunned for 1d4 rounds.

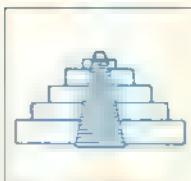
Duties of the Priesthood

Like Ixtlilton, his priests are devoted to curing the sick and spend their time seeing to the needs of the ill. They live in a temple filled with containers of black holy water. Providing the sufferer drinks nothing but this black water, he recovers 1d4 hit points per day and his Constitution is magically prevented from falling below 1 under any circumstances. Only priests of Ixtlilton can survive on such a diet for long periods of time, however.

Requirements: AB standard; AL lg; WP club; AR b; SP all, healing, necromantic, protection; PW 1) immunity to disease; 3) create 1 vial of black holy water per day; 10) prevent another from dying by disease (must stay with subject for one solid week); TU turn.

Nezahualcoytl

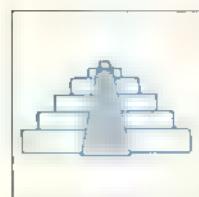
By many accounts, Nezahualcoytl was the greatest priest-king to rule in the Valley of Mexico. He was the ruler of Texcoco, an uneasy ally of the early Aztecs. He began his early life in exile from political vengeance, then returned to power and restored the fortunes of his people. He was a just, able administrator, a capable general, and an avid astronomer. Nezahualcoytl believed in an all-powerful deity from which the power of the other gods was manifested.



Fighter 14, Priest 12

Str 17	Dex 18	Con 18
Int 17	Wis 18	Cha 16
AC 4	MR nil	MV 12
HP 96	AL ng	THAC0 6
#AT 2	Dmg 1d6/1d6 (sword)	+1

Spells: 1) command, remove fear, detect magic, detect poison, detect snares & pits, cure light wounds; 2) enthrall, hold person, augury, know alignment, find traps; 3) locate object, speak with dead, animate dead, cure blindness or deafness, cure disease; 4) cloak of bravery, detect lie, cure serious wounds, neutralize poison; 5) cure critical wounds, raise dead; 6) find the path, heal.



Nezahualpilli

Nezahualpilli was the son of Nezahualcoytl, and was also one of the greatest priest-kings of Middle America. He was an intelligent ruler who wisely saw the necessity of making an alliance with Tenochtitlan and, therefore, saved his city-state from a terrible defeat. He was a good king and general who ruled Texcoco for many years, but he did not share his father's interest in just administration.

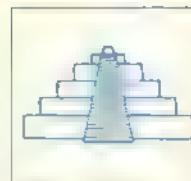
Priest 14, Fighter 10

Str 18/99	Dex 18	Con 17
Int 18	Wis 16	Cha 16
AC 4	MR nil	MV 12
HP 64	AL ln	THAC0 9
#AT 1	Dmg 1d6 (sword)	+5

Spells: 1) magical stone, shillelagh, detect magic, detect poison, detect snares & pits, create water; 2) chant, spiritual hammer, augury, detect charm, find traps, fire trap, produce flame; 3) prayer, locate object, speak with dead, flame walk, animate dead, cure disease; 4) detect lie, divination, tongues, reflecting pool, produce fire; 5) flame strike, insect plague, raise dead; 6) find the path, fire seeds; 7) holy word.

Axayacatl

A contemporary of both Nezahualcoytl and Nezahualpilli, Axayacatl was a great Aztec priest-king who led his city to many military and diplomatic victories over neighboring tribes, often with the help of his allies from Texcoco. He extended and consolidated Tenochtitlan's domination over much of Middle America. He also suffered one of their greatest defeats when he unsuccessfully tried to invade Tarascan territory.



Fighter 12, Priest 12

Str 14	Dex 16	Con 15
Int 17	Wis 17	Cha 16
AC 6	MR nil	MV 12
HP 63	AL ne	THAC0 14
#AT 3/2	Dmg 1d8 (sword)	

Spells: 1) magical stone, shillelagh, invisibility to undead, light, faerie fire; 2) chant, spiritual hammer, aid, obscurement; 3) prayer, animate dead, cure disease, feign death, call lightning; 4) control temperature 10' radius, protection from lightning; 5) insect plague, raise dead; 6) weather summoning.

Under Axayacatl's reign, the religion of the Aztecs reached its full development. The great Calendar Stone, over twelve feet in diameter and weighing more than twenty tons, was carved and brought to Tenochtitlan while he ruled.

Axayacatl was an avid worshiper of the Aztec patron deity, Huitzilopochtli. Note that because of the limited number of spheres this god allows his worshipers to access, Axayacatl does not have as many spells in many levels as might otherwise be the case.

Monsters

Aztec mythology is lacking in the awesome creatures found in so many other mythoi, perhaps because there were few huge beasts in Middle America. However, there are several creatures in the AD&D® game which might be suitable for use in a campaign set in this region. We suggest the following: aarakocra, bat (giant), couatl, fire lizard, fire snake, giant (hill, stone, fire), hawk, jaguar, lycanthrope (any), mountain lion, owl (talking, giant), rat (any), snake (poisonous, giant), spider (any), wasp (giant).

In addition, the goddess Metzli has the power to create some fearsome monsters by enlarging normal animals to three or four times their normal size. With a little thought, the mysterious shapes and shadows of the night which she protects might make interesting monsters as well.



Celtic History

Perhaps more so than any other culture addressed in this volume, the Celts are very difficult to pin down as a single cohesive nation. Their unusual beginnings and their lack of any centralized governmental structure mark them as unique, somehow outside the bounds of what we today consider to be a country or state. The historical record tells us that Celtic unity was based strictly on culture, not on race, language, or heritage.

Of course, our knowledge of the ancient Celts is distorted as we look through the romanticism of 18th and 19th century scholars. At every turn in our study, we have to carefully judge the source of information and decide whether or not that source has twisted the facts for one reason or another.

From their original homeland in southern Germany and Bohemia, the early Celts came abruptly into the historical forefront. In fact, they were considered along with Scythia, India, and Ethiopia to be one of the four so-called peripheral nations (stated from a mediterranea-centric point of view). Considering their origins, the original Celts must have been of Germanic stock, relying on primitive agriculture and the hunt, no doubt caught up in the perpetual warfare of their tribal neighbors to the north.

From these ambiguous beginnings, the Celts tore across the northern European plain and into the Balkans unchallenged. They swept over what is now France and into Spain, subjugating the Gauls they found there until they had advanced even to the gates of Rome itself. From Gaul they expanded rapidly into Britain and then on to Ireland, where their traditions ultimately held out the longest against the changing world. To the southeast, the Celts reached as far as Asia Minor where evidence of their culture can be uncovered today. In the 4th century BC, they scrambled across what is now modern Europe, exerting control over an enormous area. Their motivation for expansion is unclear, but its results are undeniable.

However, for reasons equally obscure, from their position of widespread domination, the Celts fell quickly into a period of decline. No doubt many factors contributed to this seeming failure of their control. First, the great distances involved probably became insurmountable. Somewhat later in history, the Romans would hold sway over a similarly large area, and even with their penchant for logistics and communications they barely held on to it. The Celts hardly commanded the same talents for road building and flexible government in the 4th century BC. Second, the Celts were forever plagued by a minority status. In the areas they controlled, they found themselves outnumbered by their subject peoples, peoples who did not share the Celtic culture nor practice its rituals. Their control over such people must have been shaky at best. Finally, there is evidence that the Celts spent a large proportion of their resources on mercenaries. Sometimes these were used to keep control over their sub-

jects, other times they were employed for wild ventures with no clear goal in mind. Over all these factors, their complete lack of central government or authority contributed greatly to their decline. At any rate, these and other considerations conspired against the Celts, dooming their empire before it could begin. The Celts were, from the start, destined only to spread out across Europe, never to rule it.

Seeing little resistance and experiencing their own periods of growth, the neighboring nations of Dacia, Germany, and Rome closed in on Celtic territories no longer controlled by them. Though the Celts were largely absorbed into those territories, and their traditions there continued for some time, the days of the Celtic peripheral nation were over. When these other nations were through, Celtic influence was largely reduced to Gaul, Britain, and Ireland.

Later in their history, Rome pressed even further into these territories, conquering Gaul and then much of Britain before they were through. The Roman contact with the Celts was largely adversarial, hardly a forum for a meaningful exchanges of ideas. However, the writings of the conquerors, mainly those of Caesar himself, speak of the Celts and their traditions. Of course, the Romans often placed their own ideals in the place of the Celtic culture and pantheon they found, so their writings about the Celts are slanted, at best.

The Romans, however, never conquered Ireland, and the Celtic tradition there flourished. Only the Viking invasions of the 9th century and the Anglo-Norman incursions of the 12th diluted the Celtic heritage of the island. To this day, Irish Celtic texts and artifacts are both the most abundant and the most reliable windows into their past.

Celtic Culture

As stated earlier, the Celts were often masters of their realms in name only, being, if you will, paper tigers. Many of their subjects no doubt ignored the Celtic religious rites in favor of their own traditions. Especially in later times, when vast number of Celts were absorbed into other nations, it stands to reason that they were isolated groups of worshippers, most likely outcasts, forced to practice their religion out of sight of other, more popular ones.

The Celts held two major positions in society as supreme: the druidic and bardic orders. The druids were the highest societal order, carrying out religious functions as necessary. The bards were second to the druids, and they were charged with the creation and preservation of Celtic literature.

Druids in Celtic Society

The druids were the religious leaders of the Celts, and in some ways the most mysterious. They performed the sacrifices called upon by tradition, performing simple chants and rituals to please the many gods the Celts worshipped. The Gaulish druid leaders would gather for religious business in a place known as the Carnutes, which translates as sacred place, sacred grove, or oak sanctuary. This emphasizes the

notion that the druids had a special kinship with nature and, in particular, the forests.

In their function as church elders, the druids maintained their leadership over the community in other ways, as well. The druids officiated various legal arguments among their followers, and even went so far as to become the chief educators for their flocks. The druids expanded their leadership over the Celts into every imaginable area.

Druids were considered to have the ability to forecast, in the vaguest of terms, future occurrences. Through various rituals, the druids would foretell that a day, week, or month would be favorable or unfavorable for such things as battle, farming, hunting, etc. Stories handed down from the period indicate that these predictions were taken to heart by both the Celtic peasants and their leaders alike.

Of course, as the religious leaders, the druids also bore the brunt of opposition and hatred from other religions. When other religious groups encountered the Celts, they denounced them as pagans and sought to discredit them. The druids in Gaul and finally Britain and Ireland were forced to give up their outright leadership over their people. However, many of their functions were soon taken up, albeit in subtler forms, by a group known as the filidh. The Irish filidh carried on ritual tradition in a manner more easily tolerated by their new neighbors.

Bards in Celtic Society

The Celtic bards, on the other hand, were the conservators of literature. The Celts never had their own written language, though they borrowed bits and pieces from neighboring languages, at times. Among the Gaulish Celts, however, the notion of literature was strictly oral; no written record was ever kept because it was considered distasteful. While this feeling was not necessarily true among the insular Celts of Britain and Ireland, there is still a very restricted body of written literature which can be fully attributed to the Celts.

Among the Irish Celts, the bards were considered to be an inferior class of poets, rhymers, and simple storytellers. Their oral traditions were admired by the common folk, but they were not given anything like the status of the druids or filidh. However, when religious pressures forced changes in the upper strata of Celtic organization, the bards went virtually unnoticed and, therefore, unchanged. In fact, it is to the bards that we can give thanks for the Irish oral tradition of history without which we would know very little about the Celts.

Lifestyle

The lifestyles of the peasantry varied greatly, dictated more by the richness of the land than by anything else. Sheep herders along the foothills of the Alps lived very differently from farmers on the plains of Gaul or Britain. Typically, farming villages in Gaul and Germany were formed of small, square wooden houses. Their plows were primitive, not even

turning the soil, so land depletion put entire villages on the move every few years. Villagers in Britain tended to create larger, round stone structures with thatched roofs that reached nearly to the ground. They would also have gardens and farms, but also kept a great deal of livestock. Livestock and farmers shared the buildings, keeping each other fed (and warm). Celtic peasants appear to have kept many common animals, including small cattle, pigs, and geese. Wild boars were apparently hunted—possibly as a rite of manhood. They also tended more exotic animals such as chickens, recently introduced from the east, and bees for both their wax and honey. The Celtic farmers grew barley, oats, and beans. They grew flax and tended to sheep for their clothing.

Of course, the Celtic nobility and the druids lived a somewhat better life. There are indications that wines were imported for the nobility, for instance, a luxury the common folk did not enjoy. In all fairness, Celtic nobility most likely did not live a carefree, glamorous life. They were warlords and military men, very different indeed from the legends of such as King Arthur. His legend is derived from some historical fact about a Celtic leader who fought off the invading Saxons and Jutes from Britain in the 6th century AD. However romanticized over many tellings, the real Arthur and those around him were warrior kings leading armies of peasants and soldiers against invaders and other Celts alike.

Warfare

From their very beginnings, the Celts had been a warrior people. Their penchant for conflict was well known even to the scholars of the time. They attacked and sacked Rome, fought off German invaders, swept over most of Europe, only to be defeated by the superior organization and bureaucracy of the Roman Empire. And when not fighting against an outside threat, the Celtic tribes were perfectly willing to fight one another.

Burial records indicate that the Celts were masters of the two-horse chariot. Virtually all tribal chieftains were buried with their chariot, though horses were apparently too valuable to bury with their owner. Many other Celtic warriors had mounts, as well.

Statues and historical accounts tell us that Celtic warriors went into battle naked except for a torc, a hoop of bronze or gold worn about the neck. They fought with spear and sword, and occasionally with helmet and shield. Roman scholars credited the individual Celtic warrior with tremendous skill and bravery.

Celtic warriors took great pleasure in cutting the heads off of their fallen enemies. These heads would then be worn from a belt or attached to a chariot. It was the Celtic belief that the head held certain magical properties after life; many Celtic structures have skulls built right into them to ward off evil or bring luck.

Architecture

The Celts are noted for the structures of *standing stones* they left behind. Stonehenge is only the most widely known of these. Indications are that many of these structures were in fact not of Celtic make, but of much earlier sun-worshipper peoples—the Celts merely adopted them and built additional structures on those designs. In any event, they have acquired a different significance.

Circular stone patterns often helped map out the patterns of constellations, the moon, sun, and seasons. For any culture that relies on agriculture, such knowledge is vital. Stones were often erected in circular patterns in honor of particular local gods or goddesses.

Simpler *standing stones* were often not placed in a pattern at all. These in earlier times marked the burial places of important personages. Later, they were employed to mark sites of important events or boundaries between tribes and villages.

It is unclear whether the Druids actually performed rituals at these sites, but it is likely. Druids might easily have officiated the ceremonies held at these important sites, interpreting their information and calling upon their gods for assistance or guidance.

Without a significant written record, much about the Celts and who they were will never be known to us. How many epic struggles were there, how many significant events that were lost before the 4th century BC? Without their art, from which we can interpret much, and the fortuitous isolation of the Irish Celtic community, they might have been totally lost to history.

What we do know is intriguing. The Celts held sway over a tremendous area before the Roman Empire, taken by tribes of ferocious warriors. Their lifestyles, though varied by the great distances between them, revolved around a shared culture. The druids and bards took the burden of religion and literature, while the warrior chieftains kept their forces strong, and usually on campaign. Their semi-nomadic lifestyles had gone unchanged over much of their history. They had artisans and craftsmen skilled in both woodwork and metalwork, and artists borrowing from the traditions of other nomadic peoples. Though all but crushed under Roman domination, much of what the Celts were lives on today in the traditional Irish and Scottish cultures, as well as in our own.



Magic Items

Standing Stones

Celtic priests can create formations of *standing stones* in order to intensify their magic. The ceremonies during the creation of a ring of *standing stones* makes them highly magical places where mere lesser mortals fear to tread.

The creation of *standing stones* is a lengthy process that requires many priests. There must be at least 50 levels of priests or druids who worship at least four different Celtic gods. One of these priests must be at least a 10th level worshipper of Belenus in order to have the all important *enchant stones* spell. The site must have stones available and be at least five miles from any other existing *standing stones*. All of the priests must spend an entire month assembling the stones and attending ceremonies—the *enchant stones* spell must be cast at the end of each week and again at the end of construction. If the priests are interrupted in any way during that time, the enchantment fails and they must start again. During creation, the *standing stones* site must be dedicated to one sphere of spells forever (for instance, *standing stones—divination*). Once created, the magic of the *standing stones* is permanent.

The actual physical parameters of the *standing stones* are fairly loose. The exact size and number of the stones is unimportant for game purposes—they are arranged at creation to follow the seasons, stars, constellations, suns, moons, or whatever. It is only important that they be arranged in a series of circular patterns. Since they are generally between 10 and 30 meters across, *standing stones* are some of the largest magical items around.

Once created, ceremonies can take place at the site to cast spells within its assigned sphere. The total of priest levels involved in the ceremony can be used as a direct multiplier to any of the following: range, duration, or area of effect. As an example, if 50 priest levels are involved in a ceremony at *standing stones* to cast an *animate object* spell, they could either multiply the range by 50 (to 1500 yards), the duration by 50 (to 50 rounds/level), or the area of effect by 50 (50 cubic feet/level). One of the priests must actually cast the spell to be amplified by the *standing stones*, and his is the base from which all other information is extrapolated.

Torc of the Gods

The *torc of the gods* was created by Goibhniu himself and is only bestowed upon the most brave warriors of the tribes. The torc allows the wearer to *shape change* or *polymorph others* at will, for any duration desired. The torc is forged of rare metals and has a gem set into the front.

New Spells

Enchant Stones (Enchantment)

Sphere: Elemental
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 1 week
Area of Effect: Special
Saving Throw: None.

This highly specialized spell is only available to priests who worship Belenus and who have attained 10th level. It is bestowed upon them by their god who will allow them to use it to create an area of *standing stones* once per year. The spell takes an entire week to prepare and cast. Any interruption will negate its effects and force the priest must start over. If a year passes and a priest with this spell fails to create a set of *standing stones*, this (and all of the priest's other spells) is taken back by the disappointed Belenus, never to be bestowed again.

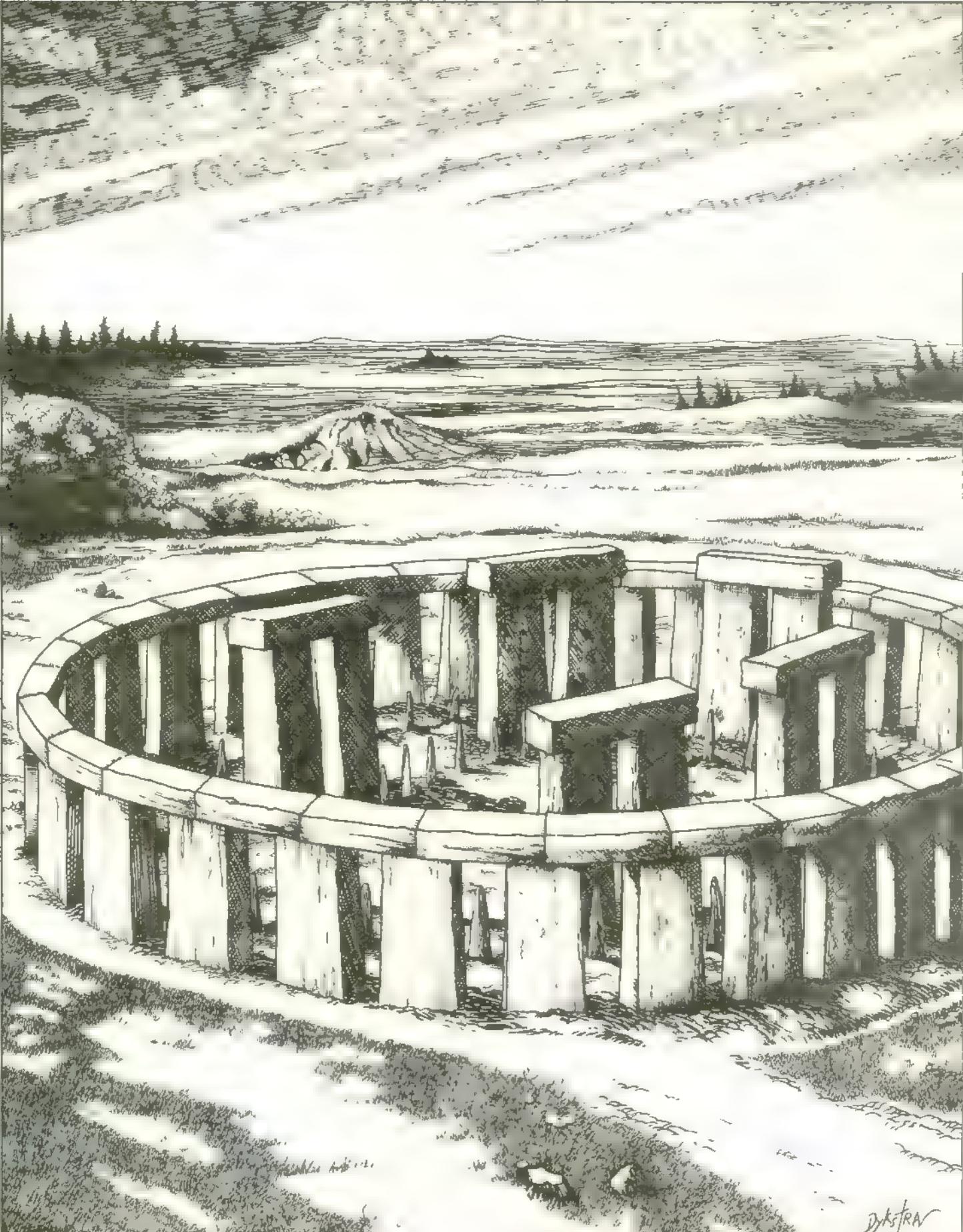
The material component for this spell is a small stone quarried from the same place as the stones for a *standing stones* site. They must already be placed in position.

Frenzy of the Celts (Enchantment/Charm)

Sphere: Combat
Range: 30 yards
Components: V, S, M
Duration: 1 turn/level
Casting Time: 6
Area of Effect: Special
Saving Throw: None.

This 3rd level priest spell allows the Celtic priests to drive their armies into a battle frenzy before combat. The spell affects 20 hit dice of creatures per casting (usually ten 2nd level Celtic warriors). For its duration, the *frenzy of the celts* spell allows those affected to never check morale, gives them a +1 to all saving throws and attack rolls, and allows them to move 50% more than their normal distance without penalty. The spell also forces those affected to immediately charge the closest enemy forces and engage them in combat, whether this is a wise tactical decision or not. Warriors under a *frenzy of the celts* spell do not require leadership, but those who come out of the spell without a leader in sight will rout back to their own lines or some other point of safety.

The material component for this spell is a tiny chariot wheel and a spark created with flint and steel.



The Wild Hunt

Despite its evil connotations, the Wild Hunt is a manifestation of good life force on the Prime Material Plane. It appears in Celtic lands whenever there is a great force of evil in the area. The source of the evil could be many different things, from an evil wizard or priest moving through the area to an invading evil army. Wherever the druids are and wherever they have built *standing stones* that the Wild Hunt can use as beacons, the pack and its master are forever on guard against encroaching evil.

The Wild Hunt appears in the world of men as a huge pack of magical dogs led by a great man. The man has dark skin and can either be on foot or at the reins of a two-horse chariot. He carries an enormous spear and wears a metal and leather helmet with antlers. The dogs of the pack are huge beasts that can, at one instant appear as normal (albeit huge) canines and then transform into ferocious, magical animals with green flame coming from their mouth and eyes. When the Wild Hunt approaches, the weather turns for the worse—the winds howl and thunder booms from the heavens. The Wild Hunt fights evil with evil's weapons, namely fear and ferocity.

Celts or other good beings who encounter the Hunt on the move may be swept up by it. All Celts or characters of good alignment who see the Hunt must make a save versus spells or become part of the Wild Hunt and its mission, accepting the Master as their leader. Persons so caught up might have to act against their own alignment at the behest of the Master, fighting against those they might otherwise ignore, etc. As it tears across the countryside, the pack will raise a terrifying ruckus, attracting followers and warning evil of its approach.

On any given night there will be only one Wild Hunt, provided there is sufficient evil to warrant it. Once the pack has caught up with the source of evil, it will attack. The pack and the master will fight to the death against the evil. If they are slain, they will appear fresh for a new hunt the following night. If they do not destroy the evil they pursue, the Wild Hunt will return until their prey is driven from Celtic lands or slain.

The Wild Hunt has been known to fight against demigods and heroes who have manifested evil among the Celts. Sometimes destroyed themselves, they have always returned to renew the battle. The forces that seek out evil to destroy it are eternal, and the Wild Hunt can never be completely annihilated.

The Master of the Hunt

The Master appears as a dark skinned man wearing an antlered black helmet.

Role-playing Notes: The master does not speak or communicate with anyone. He merely leads his pack of hounds and other followers toward sources of evil and attacks. His tactics are generally limited to an immediate frontal assault—since he cannot die, his need for cunning is limited.

Str 18/00	Dex 18	Con 18
Int 17	Wis 17	Cha 9
MV 18	SZ 6'	MR 25%
AC 0	HD 20	HP 200
#AT 3	THAC0 1	Dmg 1d6 +3(spear) +6

Special Att/Def: The Master of the Hunt generally does not engage in combat until most of his pack of hounds has been slain. He will then attack with his *spear* +3. The Master can also ride his chariot over victims, doing 3d10 points of damage to any who fall beneath its wheels.

The Pack of the Wild Hunt

The individual hounds of the Wild Hunt are formidable beasts. There are 20 dogs in the pack.

AC 2	HD 5	SZ 3'
MR 15%	THAC0 14	HP 30
MV 21	#AT 1	Dmg 2d4

Special Att/Def: The pack can cause fear in any mortal being that it is pursuing. Each hound has the equivalent of a *protection from evil* spell upon it at all times. The pack also can swarm its enemies without regard to the actual space available, so all 20 dogs can attack an enemy each round. Finally, once per turn each dog can use its green flame tongue to add an additional 5 points of damage to any attack that hits.



Lugh can best be described as the god of excellence, reputed to be not only the inventor and patron of the arts, but also an expert in such diverse fields as sorcery, history, craftsmanship of all sorts, story telling, and heroism. Lugh, whose name means "The Shining One," is the most widely worshipped of the pantheon, with numerous monuments throughout Celtic regions where followers prayed to him for guidance in any of his many areas of expertise. Known to be a late comer to the pantheon, Lugh is often found in the company of Rosmerta, a goddess of wealth and material possessions. He can control endeavors in the arts and crafts with which he is familiar, and he can control or influence all forms of travel and commerce. He can also turn day to night or vice versa at will. Beyond these pursuits, however, Lugh is a formidable warrior, armed with a great spear and a sling.

Role-playing Notes: A wanderer of the lands of his worshippers, consorting with the various goddesses of the lands that he meets, Lugh is a self-confident god, eager to keep his hand in mundane affairs. He keeps an eye out for fair play in human matters, stepping in with his avatar to affect the outcome of endeavors within his own expertise.

Statistics: AL cn; WAL any neutral; AoC arts, crafts, travel, commerce, war, horsemanship; SY eight-pointed star.

Lugh's Avatar (warrior 15, wizard 12)

Lugh's avatar is a young, beardless warrior with spear, sling, and purse. He will have with him a cock, goat, or a tortoise. He may also appear with a beard, or as a shoemaker and can call upon any school of magic for his spells.

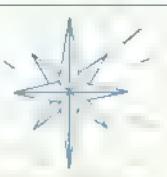
Str 18/00	Dex 18	Con 17
Int 18	Wis 18	Cha 15
MV 18	SZ 6'	MR 50%
AC 0	HD 20	HP 190
#AT 2	THAC0 3	Dmg 1d4 (sling) +6

Special Att/Def: In a desperate situation, Lugh's avatar may increase his sling's number of attacks to 5 per round and automatically hit with each one. He may do this for one round in any given encounter.

Duties of the Priesthood

Priests of Lugh must be highly skilled in the arts, and they must be well-travelled. They must also erect mounds to Lugh, or hold their ceremonies atop low hills or other summits.

Requirements: AB standard; AL any good; WP sling, mace; AR a; SP all, animal astral, charm, combat, creation, divination, guardian, healing, protection, summoning, sun, weather; PW 1) create darkness or light in a 100' radius once per day; 3) travel at thrice normal speed for 4 hours per day; 9) enchant an item once per week; TU nil.



Oghma, whose epithet, Grianainech, means "of the sun-like countenance," is the god of eloquence and language. His speeches and words carry great weight with his listeners, and he is often depicted as having gold chains between his tongue and the ears of his listeners; Celts have great respect for the powers of persuasive speech that Oghma personifies. He has the power to communicate his ideas accurately and quickly, swaying any number who hear him to his cause. Oghma invented the beautiful Oghma script which can be easily carved into stone or wood, especially at places devoted to his worship. Oghma is also known to be a champion, both as a warrior and as a patron of ideas.



Role-playing Notes: Oghma enjoys visiting and speaking to his flock in the form of his avatar. He strengthens their collective resolve to worship him, and teaches his priests the arts of his lettering and persuasiveness. Oghma seeks justice and will occasionally go out of his way to see that it is done. He will champion small causes at times, even those that affect but one village with only a few worshippers, if an injustice is brought to his attention.

Statistics: AL ng; WAL any good; AoC speech, writing; SY celtic chalice.

Oghma's Avatar (bard 12, warrior 10)

Oghma's avatar is an old man, his grey hair is all but gone and he has dark, wrinkled skin. He carries a bow and club, and wears a lion's skin. His spells can come from any school of magic.

Str 18/50	Dex 17	Con 17
Int 18	Wis 18	Cha 17
MV 12	SZ 6'	MR 30%
AC 2	HD 15	HP 110
#AT 1	THAC0 5	Dmg 1d6 (club) +3

Special Att/Def: Oghma's avatar can charm anyone who can hear him. Victims must save versus spells or be charmed, and Oghma's avatar may continue to speak every round until silenced, subdued, or killed.

Duties of the Priesthood

Priests of Oghma are expected to hold their congregations in line with the persuasive powers of their order. Oghma does not tolerate losing worshippers to other gods in the pantheon, and deals out strict punishment to those priests who let their flocks wander.

Requirements: AB standard; AL any good; WP club, bow; AR a; SP all; animal; charm; combat; creation; divination; elemental; guardian; healing; plant; protection; summoning; sun; PW 1) friends once per day; 3) charm person once per day; 8) mass charm once per day; TU nil.



The smith held a special fascination for the Celtic peoples. Smiths were thought to have magical powers of charm and healing, bestowed upon them by the god of the smiths, Goibhniu. Goibhniu is actually one of a triad of gods; Luchta the wright and Creidhne the worker in metal are also important craftsmen gods. Together they fashioned weapons for Lugh at the battle of Magh Tuiredh, each doing his part to create sound, sure weapons. Reputedly, weapons forged by the great Goibhniu will never miss their mark, and those stuck by them will certainly be slain. In the great Feast of Goibhniu, the god serves a variety of foods and drinks which can sooth, heal, and even make immortal their consumers.

Role-playing Notes: Though his size and appearance may at first be threatening, Goibhniu is a generally warm and friendly fellow. He is especially fond of sharing stories of battle and fine armaments. He often makes food and drinks for those he befriends, sharing with them a small feast—the wines and dishes of which will be of a magical nature and will both prolong life and heal damage. However, when made angry, Goibhniu sends forth his avatar and will show no pity, slaying mortals who have crossed him without so much as a second thought.

Statistics: AL ng; WAL any neutral; AoC manufacture of weapons and armor, healing; SY anvil.

Goibhniu's Avatar (fighter 18, priest 15)

Goibhniu's avatar is a brawny smith, muscled and blackened by hard work at the forge.

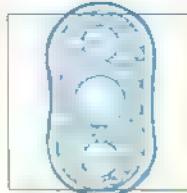
Str 18/00	Dex 15	Con 18
Int 15	Wis 15	Cha 10
MV 12	SZ 6'5"	MR 30%
AC 0	HD 18	HP 180
#AT 5/2	THAC0 3	Dmg 1d4+6 (warhammer) +6

Special Att/Def: Despite his THAC0 of 3, Goibhniu's avatar never misses his targets. He uses either his warhammer +5 or his spear +5, depending on the situation. Once per turn, he may automatically slay any living creature that he hits with either of these weapons, no saving throw allowed.

Duties of the Priesthood

Priests of Goibhniu are expected to watch over and protect both smiths and warriors alike. They are required to take the blacksmith non-weapon proficiency and can serve as court armorers or smiths. They are also expected to oversee the feeding and healing of the faithful, especially warriors wounded in battle.

Requirements: AB standard, but Str of at least 15; AL any neutral; WP any metal; AR a; SP all, astral, charm, combat, creation, elemental, guardian, healing, protection, sun, weather; PW 1) heroes' feast once per week; 10) craft weapons, shields, or suits of armor with a +2 enchantment (requires one month each); TU nil.



Daghda enjoys a position of leadership among the loose confederation of Celtic gods, a god of druids. His powers are widely varied, but he is credited with control over the weather and crops. His great cauldron is a bottomless receptacle filled with food and drink and the abundance of the Celtic otherworld from which he comes—there is virtually nothing he cannot pull from his cauldron. Daghda is the custodian of the gods and all Celtic people, using his charms and powers to protect and aid them whenever he can. As a warrior he is a great leader and scout, as a father figure he is both stern and fun-loving; Daghda enjoys being a comical figure of great power.

Role-playing Notes: Daghda is a happy go lucky sort who is only interested in the general welfare of his Celtic worshippers. He will often send his avatar to appear at the scene of an impending battle and use his charms to sway crucial female figures on the other side. He also sends him during times of pestilence or crop failure to set things right. He will attempt to resort to comic trickery to get his own way.

Statistics: AL cg; WAL any good; AoC crops, weather; SY celtic shield.

Daghda's Avatar (fighter 15, bard 10)

Daghda's avatar appears as a tall man who is dressed comically, with a very short tunic and uncouth behavior.

Str 18/76	Dex 18	Con 17
Int 18	Wis 18	Cha 15
MV 15	SZ 6'	MR 80%
AC 2	HD 15	HP 150
#AT 5/2	THAC0 6	Dmg 1d6 (club) +10

Special Att/Def: Daghda's avatar wields a club of a highly magical nature. If he so chooses, any blow from its heavy end will automatically slay a living being (no saving throw). However, if he turns the club and touches a dead being, it will regain life (as *raise dead* spell). Also, Daghda's avatar has the ability to charm any woman, mortal or otherwise, and bend her to his will.

Duties of the Priesthood

Priests of Daghda must be druids. They are expected to dress in an unorthodox manner in order to draw attention to themselves. Daghda's druids are chiefly responsible for the creation of great standing stones with which they can keep track of the seasons and through which they can exercise their magical powers. His druids generally keep to themselves, gathering only to perform important ceremonies.

Requirements: AB as druid; AL as druid; WP as druid; AR as druid; SP as druid; PW as druid, but also 1) can accurately predict weather one full week in advance; 8) heroes' feast once per day; TU nil.

The Celtic god of the sea is a knowledgeable custodian of the oceans. Manannan mac Lir rides over the waves on his chariot, pulled by various creatures of the sea, admiring its beauty and governing its bountiful operation. To Manannan mac Lir, the oceans are a vast plain, the various fishes either cattle or sheep—in his otherworld reality, he lives upon the “land” while others must use boats to visit it. He generally wears armor made of metal and sea shells and carries a giant sword, riding his chariot upon the waves.



Role-playing Notes: Manannan mac Lir's sends his avatars to roam the oceans on their chariots. He has great respect for those mortals who can master the seas, but has no pity for those who fail and drown within them.

Statistics: AL In; WAL any neutral; AoC oceans and the creatures in them; SY a fish.

Manannan mac Lir's Avatar (fighter 17)

Manannan mac Lir's avatar is a gigantic man in shell armor.

Str 25	Dex 20	Con 25
Int 18	Wis 18	Cha 18
MV 15, Sw 21	SZ 7'	MR 40%
AC 0	HD 17	HP 170
#AT 5/2	THAC0 4	Dmg 1d8 (bastard sword) +14

Special Att/Def: Manannan mac Lir's avatar wields a sword called *Retaliator*, that will automatically slay his worst enemies, the fire giants, when he hits them with it (no saving throw). He can also call upon up to 100 HD worth of undersea creatures to fight with him. The creatures must be able to get to the scene of the battle under their own power, but once there will follow his commands to the letter.

Duties of the Priesthood

Priests of Manannan mac Lir can be either druids (as per the *Player's Handbook*) or priests (as described below). They are required to base themselves in coastal villages or regions, but can travel inland on business that might affect the seas. Manannan mac Lir's priests are encouraged to protect the sea and its creatures.

Requirements: AB standard; AL any good; WP mace or trident; AR a; SP all, animal, astral, combat, divination, elemental, guardian, healing, plant, summoning, weather; PW 1) *create salt water* (as the *create water* spell); 5) *breathe water* 1 hour per level per day, TU nil.





As god of death and the underworld, Arawn rarely has reason to venture into the world of the living. His home is an island so far out at sea that no one, not even Manannan mac Lir, can find it while living, for only the dead can travel there. In fact, Arawn generally only sends an avatar to the world of the living after someone has been resurrected that Arawn would rather keep. Many other Celtic gods will endorse resurrections, but none can guarantee that Arawn will leave the matter at that. Arawn has absolute power over life and death among the Celts.

Role-playing Notes: On resurrecting any individual, there is a 2% chance per level of that individual that Arawn will intervene. He will either send his avatar to reclaim the body or (25% chance) he will attempt to bargain. He will offer some other similar character from the legions of the dead provided he can keep the original character. Refusal of his offer will be met with force.

Statistics: AL ne; WAL any evil; AoC life and death; SY warrior's skull.

Arawn's Avatar (priest 18, wizard 12)

Arawn's avatar appears as a normal man in black robes. His features are very dark and deep set.

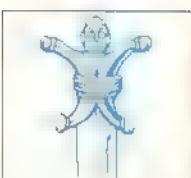
Str 17	Dex 15	Con 18
Int 15	Wis 18	Cha 12
MV 12	SZ 6'	MR 50%
AC 0	HD 18	HP 144
#AT 1	THAC0 10	Dmg 1d6 (club) +1

Special Att/Def: Arawn's avatar has 50% magical resistance normally, but this is increased to 100% for any magical or clerical spells that would otherwise inflict damage on his avatar's body. Anyone hitting Arawn's avatar with a magical weapon must instantly save versus spells or die.

Duties of the Priesthood

Priests of Arawn officiate at one and only one religious function—burial. Celtic burials involve simple graves for most, complex graves including chariot and trophies for warriors and chieftains. Priests of Arawn do not officiate at sacrifices to other gods, but are generally on hand for ceremonies of their own immediately following such events.

Requirements: AB standard; AL any evil; AR a; WP club or scythe; SP all, astral, creation, divination, guardian, necromantic, summoning; PW 1) speak with dead; 10) animate dead once per hour; TU command.



Morrigan is the Celtic goddess of war. She is a fearsome warrior, causing great fear in her opponents, driving home her own battles with a spear in either hand. She is terribly ugly, laughs a maniacal laugh, and has dreadful manners. She expects all Celts and especially her followers to fight constantly, encouraging petty wars where there otherwise would be none. She can shape change to fool her opponents, and often calls upon four minor goddesses of war to fight by her side. At one time, Morrigan tried to seduce the hero Cu Chulainn, but on her failure she turned against him and nearly killed him.

Role-playing Notes: Morrigan is bent on warfare at every turn. She will readily pick fights, preferring to get mortals to fight each other by whatever means. She will use her many forms to trick otherwise peaceful parties into conflict. Morrigan often observes battles and will not tolerate fear among her followers—she will strike dead any follower that turns and flees from a battle she is watching.

Statistics: AL ce; WAL any evil; AoC battle and war; SY celtic sword hilt.

Morrigan's Avatar (fighter 20)

Morrigan's avatar can appear in many forms, most commonly a hag, but sometimes as a crow or beautiful young woman

Str 18/76	Dex 18	Con 18
Int 15	Wis 12	Cha 5
MV 15+	SZ 6'	MR 80%
AC -2	HD 20	HP 200
#AT 5/2	THAC0 1	Dmg 1d6 (spear) +4

Special Att/Def: Morrigan's avatar can cause fear every round she is in combat in every enemy she can see. In a foot chase she can adjust her speed to any amount to keep up, doggedly pursuing a victim until it runs out of energy. Morrigan can become *invisible* at will and fight freely while in such a state.

Duties of the Priesthood

Priests of Morrigan have to band into battle groups or attach themselves to groups of warriors at all times. It is rare that Morrigan will allow one of her clerics to travel independently, unless they are in search of greater, more intense combat situations. Morrigan's priests have no power to heal, since it is her will that those who fall in battle should die.

Requirements: AB standard; AL any evil; WP any; AR a; SP all, astral, combat, elemental, guardian, protection; PW 1) Morrigan will heal 5 hit points per level over night for her priests who have killed anything the day before; TU turn.

As the Celtic god of healing, Diancecht cares for the sick and wounded without regard to their worship. He is so insanely jealous of his abilities that he slew his own son who might have become a better healer than his father. Diancecht has healed the other gods, as well, fashioning at one time a silver arm to replace one lost, and using a cat's eye to replace a lost eye. He has a magical bath that can instantly and completely heal any mortal or god. Diancecht often uses his powers to enforce his notion that any wound is the responsibility of the inflictor to heal, or at least pay for. In combat, Diancecht will heal himself, friends, and enemies alike, for he is unable to control his penchant for medicine.



Role-playing Notes: Diancecht is obsessed with healing, both among the gods and among mortals. His avatar is forever wandering the world of men searching for those who need his skills. Whenever confronted, Diancecht will seldom involve himself in a situation that does not require him to heal.

Statistics: AL lg; WAL any good; AoC medicine and healing; SY a leaf.

Diancecht's Avatar (priest 18, fighter 12)

Diancecht's avatar appears as a young man in simple clothing, bearing a bag filled with herbs and medicines.

Str 18	Dex 15	Con 12
Int 18	Wis 18	Cha 17
MV 12	SZ 6'	MR 25%
AC 4	HD 18	HP 144
#AT 1	THAC0 10	Dmg 1d4 (dagger) +4

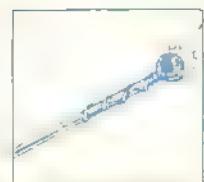
Special Attr/Def: Diancecht's avatar never gets involved in large battles. When in combat, he is immune to any hit that does less than one-fourth of his basic hit points (36) in a single strike—other blows simply deflect off of him. At will, he can heal any individual he can see.

Duties of the Priesthood

Priests of Diancecht may be either clerics or druids. Like their deity, they are sworn to seek out those who need to be healed and perform their work. However, living in the imperfect world, his priests cannot pick and choose patients, so often follow marauders or other war bands to exercise their talents.

Requirements: AB standard; AL any good; WP mace; AR a; SP all, animal, creation, divination, healing, plant, protection; PW 1) all spells from the healing sphere are cast as if they were 1 level lower than normal. For example, *cure serious wounds* becomes a 3rd level spell and *cure critical wounds* becomes a 4th level spell; TU nil.

Math Mathonwy is the Celtic god of sorcery. He carries a mighty magical staff and wears a torc given to him by the other gods. As master of his household, Math insists that his feet rest in the lap of a maiden whenever possible. He does not tolerate mistreatment of his maiden foot warmers, nor does he abide treachery on their part, and has vented his wrath upon many who have violated his trust. He saves his magic mainly for his own purposes, keeping his family in check, and seldom casts spells for the good of his followers or priests.



Role-playing Notes: Math Mathonwy seldom sends his avatar into the world of men without some mission. It is rare that his avatar will become embroiled in the affairs of humans unless there is some magical experimentation involved. Math Mathonwy is always in search of new magics and humans knowing this can trick his avatar into action, but they might suffer his wrath at a later time.

Statistics: AL ne; WAL any neutral; AoC magic; SY the staff.

Math Mathonwy's Avatar (wizard 20)

Math Mathonwy's avatar appears as an elderly man in heavy tunic and robes.

Str 12	Dex 15	Con 15
Int 18	Wis 17	Cha 12
MV 15	SZ 6'	MR 40%
AC 4	HD 20	HP 80
#AT 1	THAC0 14	Dmg 1d4 (dagger)

Special Att/Def: Math Mathonwy's avatar will avoid combat whenever possible. If cornered, he will use his magical staff to attack; when it hits, it turns his opponent into a pool of water, permanently (although a save versus wands is allowed to avoid this transformation). Math Mathonwy also uses his magical powers to *polymorph* his enemies into animals, often leaving them as such for years at a time as punishment for some wrong they did to him or his family.

Duties of the Priesthood

Priests of Math Mathonwy may be either clerics or druids. At higher levels, they also have many standard magical abilities which make them very powerful evokers of magical force. His priests often take part in group rituals to stir up magic involved in other ceremonies. However, all priests must perform an entire month of prayer in solitude every year—those who did not achieve enough experience to gain a level in that year must start over at first level after the month is through.

Requirements: AB standard, but Int must be 15; AL any neutral; WP dagger; AR g; SP all, animal, astral, charm, combat, creation, divination, elemental, guardian, healing, necromantic, plant, protection, summoning, sun, weather; PW 6) cast wizard spells as if they were five levels lower in experience; TU nil



Belenus is a god of the sun and of fire, a patron of the druids. He has the ability to control the heat and light from fires and from the sun, bringing them into focus to destroy or blocking them off to freeze when he wishes. In May, the Celts drive cattle through special Beltain fires while Belenus watches with favor and raises the overall quality of the livestock. Belenus encourages the construction of standing stones to measure the progress of his sun and sacred groves where his druids may meet and build great bonfires to him.

Role-playing Notes: Belenus sends his avatar to the world of men frequently to visit with chieftains and court the ladies of the Celts. He can look unfavorably upon a particular village and cause the sun to stand still or never come up for some period of time. With such powers, he can easily bring otherwise powerful chieftains in line with his thinking.

Statistics: AL ng; WAL any good; AoC sun, heat, light; SY solar disc and standing stones.

Belenus' Avatar (fighter 15, bard 10)

Belenus' avatar appears as a strong young man with curled black hair and a terrific shining torc around his neck.

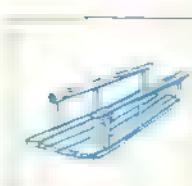
Str 18	Dex 17	Con 15
Int 15	Wis 15	Cha 18
MV 15	SZ 6'	MR 30%
AC 0	HD 15	HP 150
#AT 5/2	THAC0 6	Dmg 1d8 (longsword) +2

Special Att/Def: Belenus' avatar can *blind* any living creature within sight by making his magical torc shine with the brightness of the sun. He can also focus that light for one round, inflicting 3d10 damage provided he hits his mark. His longsword can be made to flame once per turn, doing an additional 2d10 to creatures affected by fire.

Duties of the Priesthood

Priests of Belenus must be druids. At least once in their lives they are required to take part in the construction of a stone structure in honor of their god and his sun. This usually takes at least a year. Meetings with other druids must take place in designated groves around enormous fires. Wandering druids must tend to forest fires, taking care that they occur in sufficient quantity to renew portions of the woods, but not too frequently that they devastate it.

Requirements: AB as druid; AL as druid; WP as druid; AR as druid; SP as druid; PW 1) *continual light* on command; 10) *enchant stones* (as described earlier); TU turn.



Brigantia is the Celtic goddess of the rivers and rural life. She was raised on the milk of a creature of the otherworld, a white, red-eared cow. She is worshipped by the great Celtic queen Cartimandua (women in positions of power are not at all uncommon among the Celts) and by the pastoral villages and towns. She is the protector of flocks of geese and herds of cattle, seeing that they flourish to help feed her hungry worshippers. Her dominion over the rivers allows her to use their waters for therapeutic purposes. She often wears a crown and is depicted in Celtic art sitting atop a globe. She is also sometimes outfitted for war, wearing a breast plate and carrying a spear.

Role-playing Notes: Brigantia is of a relaxed, peaceful nature. She rejoices in the slower, quieter ways of the country folk, and never ventures into large towns or cities. Her tending of animals is compulsive, and she will often keep to that task even when other pressing matters are brought to her attention.

Statistics: AL ng; WAL any neutral; AoC rivers and livestock; SY a footbridge.

Brigantia's Avatar (priest 18)

Brigantia's avatar appears as a beautiful young woman, either tending animals or armed and dressed as the goddess herself)

Str 15	Dex 15	Con 12
Int 18	Wis 18	Cha 19
MV 15, Sw 21	SZ 5'	MR 30%
AC 2	HD 18	HP 144
#AT 1	THAC0 10	Dmg 1d6 (spear)

Special Att/Def: When near a stream, Brigantia's avatar can call upon the waters of any river or stream to flood any area up to 20 feet beyond its banks, sweeping her enemies away. She can also call upon nearby herd animals to swarm an enemy, slowing it so that she might escape or distracting them so that she can attack.

Duties of the Priesthood

Priests of Brigantia are charged with spreading her bounty across the land, and so are often seen carrying two clay jars. The first contains water from a Brigantian river or stream, which the priests can pour into other streams to cleanse them. The second jar contains dung from her pastoral lands, which, when distributed, brings her blessings upon new fields and villages. The priests can also apply their water and dung to heal the sick or injured.

Requirements: AB standard; AL neutral good; WP mace; AR a; SP all, animal, charm, creation, divination, elemental, healing, plant, protection, weather; PW 1) heal one point of damage per level per day with water and dung, 5) *cure light wounds* once per day if at a stream blessed by Brigantia, 10) *animal growth* once per day; TU nil.

Cu Chulainn

Cu Chulainn is the greatest hero of the Celts, a fine warrior who has dealt with mortals and immortals on their own terms. Originally named Sedanta, the young man is reputed to have travelled to the land of Emhain Mhacha and defeated (singlehandedly) 150 other youths. When he approached the lands of the great smith Culann, he encountered and defeated the smith's huge guard dog with his bare hands. Enraged, Culann forced Sedanta to guard his lands in the dog's place, and thus Sedanta became known as Cu Chulainn, or "dog of Culann."

Cu Chulainn underwent a series of initiations into heroic stature. He was forced to fight many other heroes and creatures, put through exotic rituals throughout Celtic lands, and finally learned strategies and magical tactics that have rendered him all but invincible.

Role-playing Notes: Cu Chulainn is known throughout the lands of the Celts, by mortals and gods alike. He never travels in disguise, so cannot help but be noticed. Cu Chu-



lainn has a particular hatred of giants and will seek them out to destroy them whenever possible. He travels the Celtic lands to stamp out injustice and has a reputation for appearing just in the nick of time.

(warrior 20)

Str 18/00	Dex 17	Con 18
Int 17	Wis 15	Cha 17
AC -2	MR 10%	MV 15
HP 200	AL cg	THAC0 1
#AT 5/2	Dmg 1d6 +4 (spear)	+6

Special Att/Def: Cu Chulainn's spear is called *Gae Bolg*, and is made from the bones of a sea dragon. He is the only mortal who can heft it, and while he has it in his hands he cannot be surprised. The weapon is a spear +4. In battle, Cu Chulainn glows with a brilliant light and those attempting to fight him cannot look directly at this brilliance and suffer a -4 penalty to their attack rolls. When fighting giants, Cu Chulainn gains an additional +4 to all attack and damage rolls against them.





Throughout antiquity, Ancient China was one of the most cultivated and powerful empires in the world. Its first semi-legendary dynasty was founded in 2,000 B.C., well before ancient Greece rose to power. By 200 B.C., the emperors of the Ch'in dynasty controlled an area of 500,000 square miles. They had also completed one of the most impressive civil engineering projects ever undertaken, the Great Wall of China, which runs for more than 1,500 miles along the nation's northern frontier. By the 7th century A.D., the Chinese had developed both paper and printing, crucial inventions which were not to reach the west until more than 700 years later. The list of technological advances made by the Chinese goes on and on, but includes the invention of the clock, development of gunpowder, and the spinning of silk.

Considering these impressive achievements and its physical location, it is no wonder that China thought of itself as the "Middle Kingdom." To its inhabitants, the Middle Kingdom was the center of the world and a beacon of civilization in a shadowy world of barbarism. They believed that the people to the north of China were fierce nomads who lived by herding sheep, horses, and camels. Those to the south, they considered head-hunting savages who fed themselves by slithering about in rice paddies. The kingdoms to the west were jealous, hostile rivals, and to the east lay vast seas populated by the isolated island cultures.

The Middle Kingdom's great civilization developed in the vast plain of northern China. This plain was a dry prairie covered many yards deep with yellow dust that had been blowing out of Mongolia for thousands of years. Through the middle of this plain wound the Yellow River, a great sluggish river so choked with silt that it frequently overflowed its banks and flooded the farmlands along its length.

This dusty basin might seem an unlikely birthplace for one of the greatest cultures man has witnessed, but it was here that the first Chinese city-states arose, relying upon the waters of the Yellow River to irrigate their fields of millet and barley, and to water their herds of pigs, goats, and oxen. It was also here that Yu the Great, the founder of the legendary Hsia dynasty, established the first Chinese empire.

Although it remains unclear whether Yu the Great was an historical or legendary personage, it is clear that his reign was followed by a long series of vigorous dynasties.

The Age of Philosophy

From about the sixth to third centuries B.C., the central power of the empire declined and the feudal city-states enjoyed a great deal of independence. Although this situation eventually led to a prolonged civil war, it was also during this period that two of China's most prominent philosophies, Confucianism, and Taoism, were developed. Both were founded by sages who, as was the custom during this period, wandered from petty king to petty king offering their advice and wisdom. Although neither philosopher received much acclaim during their own times, both had an impact on China

that is still evident today.

The heart of Confucianism, which was founded by K'ung Fu-tzu, is an ethical and moral system rooted in the venerated traditions of China's earliest ages. Basically, K'ung Fu-tzu taught that people, especially rulers, should be unselfish, courteous, respectful of the opinions of others, loyal to family and prince, humble, virtuous, and bold in the cause of right or good. Strictly speaking, Confucianism is not a religion, for it is not concerned with the supernatural or spiritual matters. It is more a philosophy that guides men in their everyday lives.

In many ways, Taoism is the opposite of Confucianism. Where Confucianism is concerned with the art of government and social morality, Taoism is concerned with otherworldly mysticism. Taoists believe in a oneness-of-being. To them, life is the same as death and all things are part of the same harmonious state of existence. The only way to achieve knowledge of this mystic state is to enter a trance and merge with the infinite. The Taoists believe that any order imposed on nature is destructive and bound to create unhappiness, so they are generally opposed to law and government.

Needless to say, this did not make Taoism popular with the ruling class, but it did not stop Taoism from becoming the most popular religion of the lower classes. It eventually became organized into a church, complete with a formal hierarchy, rites, festivals, and an escape to the Mystical Garden for the faithful.

Both Taoism and Confucianism were influenced by a concept from another school of philosophy, that of yin-yang. Basically, yin-yang is a dualist view of the cosmos which posits the existence of two opposing forces, yin (female, dark, weak) and yang (male, light, strength). It is through the interaction of these two forces that everything in the universe is created.

Sometime between around 100 A.D., another important influence came to China from distant India: Buddhism. This new religion taught that suffering was indistinguishable from life. The only way to reach salvation was to extinguish all sense of self, which would lead to a state of illumination beyond both suffering and existence. Despite these foreign ideas, there were many surface similarities between Taoism and Buddhism, such as its emphasis on meditation as a means of enlightenment. Therefore, Buddhism found a ready reception in China, and it was not long before Buddhist schools peculiar to Chinese culture appeared and flourished.

Because of the influence of these three schools of thought, it is often said that China has three religions: Confucianism, Taoism, and Buddhism. This is not to say that a single individual practices all three religions. Rather, it means that there is room in China for followers of all three religions.

As the paragraphs above illustrate, the ancient Chinese were relatively broad-minded and open to new ideas. Imperial China was a land where new concepts received a frank appraisal and, if found deserving, an opportunity to flourish. For priests charged with spreading worship of their deity, it should be an interesting land in which to adventure.

Chinese Social Order

Early in Chinese history, the Emperor ruled the land through a network of noble lords not too terribly different from that of feudal Europe. But as the empire grew and became increasingly concentrated in huge cities (some had more than a million inhabitants), it became necessary to develop an efficient system to administer it. In response to these needs, China developed the world's first massive bureaucracy.

Political power quickly passed from the hands of the nobility to the prefects and governors employed by the Imperial bureaucracy. These civil servants reported to the Emperor through an elaborate chain of command that ensured an efficient delegation of power and responsibility. In theory, any intelligent man could rise to a position of power in this system of government. Bureaucrats were chosen not through heredity or nepotism, but on the basis of scores earned on a rigorous civil service examination which tested the prospective employee's knowledge on a wide variety of subjects, especially Confucianism and religion. In reality, however, only the children of the well-to-do could afford to invest the time and money necessary to ensure an acceptable examination score.

Despite these flaws, the Chinese bureaucracy worked reasonably well. There were many problems with corruption and betrayal of the public trust, but the system could not have been too seriously flawed, or it would not have survived as long as it did. The last emperor ruled an area of over three million square miles and was not formally deposed until the 20th century.

In addition to China's efficient bureaucracy, there are many reasons for the longevity of its Imperial government. One of the most important, however, is certainly the Emperor's special relationship with the deities of his culture.

Chinese Emperors ruled by a Mandate from Heaven. In the earliest times, it was believed that the kings were direct descendants of a heavenly deity. As such, these "Sons of Heaven" were endowed with extraordinary spiritual power which enabled them to establish hereditary lines of sacred Emperors who ruled in the country's best interest. As the dynasties grew older, this precious spiritual power dissipated until the rulership was passed on to someone devoid of this sacred power. At that time, heaven would bestow its mandate on another hero, who would displace the current Emperor and found a new dynasty.

One of the most important duties of a Son of Heaven was to act as an intermediary between heaven and the entire world, known as "Under Heaven." The Chinese believed that everything in nature was endowed with a supernatural spiritual force. In the earliest times, it was the king's duty to use his spiritual power to ensure that these spirits provided for mankind's needs. Natural disasters, such as drought, flood, famine, etc., were seen as a sign that the emperor had lost his mandate to rule.

The Chinese also practiced ancestor worship. They believed that when a person died, his spirit lived on in the upper regions and influenced the fate of his descendants Under Heaven. To invoke the blessings of these ancestors, and to sustain them so they would not become evil spirits, every citizen from the lowest to highest offered his ancestors food and wine.

In return, the ancestors were expected to provide advice and look out after the welfare of his descendants. The earliest kings had questions written down on pieces of polished bones (later called "dragon bones"). These bones, which contained questions about nearly every aspect of ruling a society, were held over a fire until they cracked. The answer to the question was divined from the pattern of the cracks.

These primitive beliefs did not fade away as Chinese society advanced and as the pantheon grew more complicated. Instead, the old beliefs and the new became parallel religions that complemented each other. The duty of appeasing the nature spirits passed into peasant hands, while the duty of worshiping the new, more powerful gods (and his own divine ancestors) became the province of the Emperor.

The pantheon of these new gods was similar to the organization of the empire. At the head of the bureaucratic order was Yu-Huang-Shang-Ti, the supreme emperor of Heaven and Under Heaven. He ruled from a splendid palace, and had a full set of courtiers, family, army, and civil servants at his disposal. These subordinates were charged with certain duties and responsibilities, and had to report to Shang-Ti once a year. If the supreme emperor was not pleased, as was often the case, they could be removed and replaced by another god who would do a better job.

Although the deities of the Chinese pantheon inhabit many different planes, they may be found together at least once a year at Shang-ti's palace in the Seventh, or Illuminated, Heaven. Normally, only lawful good beings are admitted into this plane, but any Chinese deity may come and go here through Shang-ti's power.

The Afterlife

Like all Chinese mythology, the concept of the afterlife is a mixture of Buddhist, Taoist, and Confucian thought. Basically, the ancient Chinese believed that after death, a person's soul goes to the first of ten supernatural law courts. Here, the judge investigates the person's deeds during his past life and passes judgement on what is to come.

Depending on the nature of their morality, the souls of the virtuous met one of three fates. They could be sent back to the earth to be reincarnated immediately. In cases where the individual's morality was subject to question, he might be reincarnated in an animal's body as a minor punishment. The souls of the very honorable might be sent to the K'un-lun Mountain, dwelling place of the Immortals, or to the Land of Extreme Felicity in the West. Both paradises were lands of eternal delight which only the most virtuous souls could hope to attain.

The souls judged to be wicked passed through nine more courts of law. In the first eight of these courts, the soul is judged for crimes against the jurisdiction of that particular court. For instance, in the second court, the individual might be found guilty of being a dishonest intermediary or an ignorant doctor. In the third, he might be judged a back-biter or forger, and in the fourth a miser, cheat, or blasphemer. As the individual receives his judgement, he is passed to one of two hells attached to each court, where he receives a punishment appropriate to the crime. For instance, a miser might be compelled to swallow molten gold, a liar might have his tongue cut out, a murderer might be cut into pieces, etc.

After receiving the appropriate punishment in each court the soul reaches the house of Lady Meng, just inside the exit to this terrible afterworld. Here, the Lady Meng serves them the Broth of Oblivion, which robs the souls of memory of their former lives and their ordeal in the afterlife. After drinking the broth, the souls pass through the exit and climb onto the Wheel of Transmigration and are cast back to earth to be reincarnated in a new body.

Priests in China

Ancient Chinese clerics were responsible for worshiping the entire pantheon of gods, and performed a wide variety of tasks related to the heavens as a whole. In the AD&D® game, however, priests often dedicate themselves to a particular deity. Their spells and powers are granted as favors from that deity in return for the cleric's service.

When running a campaign with the Chinese mythos as a backdrop, you can handle this difficulty in one of two ways: you can run clerics as basic priests who are granted their powers from the Celestial Bureau of Priestly Powers. In such a case, you should assign the Priest's spells to him in accordance with the needs of the Celestial Bureaucracy and without regard to the character's own wishes (reflecting the inflexible nature of bureaucratic administration). Under no circumstances will such priests receive granted powers or any other benefits normally reserved for priests using the specific mythos option.

On the other hand, if you wish to use the wider range of options available in the specific mythos rules, you may do so. Simply allow the priest to dedicate himself especially to a particular deity. While he is still bound to show the normal reverence to all gods, he can earn the special favors available in the mythos rules by showing extraordinary dedication to a particular deity.



New Spells

Ancestral Blessing (Necromancy)

2nd Level Priest

Sphere: Necromancy

Range: Touch

Components: V,S,M

Duration: 1 question or 1 day per level of caster

Casting Time: 1 round

Area of Effect: 1 person or house

Saving Throw: none

This spell can be used by a character of any class who is at least 3rd level or higher and the head of his or her household.

The caster of this spell calls upon the spirits of his ancestors for advice or protection. Providing the caster maintains an altar to his ancestors in his home and sacrifices food to them each day, the spirit of one of the individual's ancestors will answer the summons.

The ancestor spirit will either answer one question (with 75% accuracy), or bestow a blessing on one character of the caster's choice. This blessing takes the form of a +1 modifier to the character's saving throws that lasts for the duration of the spell.

Alternatively, the caster can ask the spirit to guard his home. In this case, the spirit acts as an infallible alarm against all non-magical intrusions for the duration of the spell. The spirit will not protect the home, it will simply alert the caster to an intrusion (no matter where he happens to be at the moment).

The material components of this spell are a dozen grains of any cereal or grain and a thimble filled with wine.

New Magic Items

Canon of Changes

This book allows the reader to draw on the mystic Oneness of the universe to change the nature of matter to fulfill his own desires. Essentially, he can convert any non-living object weighing up to 500 gp into any other, non-living, non-magical object of similar mass.

If used in conjunction with the *analects of magic* (see below), this conversion can be done with up to 5,000 gp of mass. In addition, the object may be converted into a magical weapon, armor, or shield with a bonus of up to +5, with one power based on any wizard or priest spell of up to fifth level. Alternatively, the object could be converted into any monster of up to 10 HD.

Only a being of at least 18 Constitution and 18 Wisdom can read this book. Even for beings powerful enough to employ the tome, it requires 72 hours of constant reading before he can execute the change, and he forgets everything he has learned from the book after the transformation is completed. A being may read the book as many times as he wishes, but

he loses one point of Constitution each time he uses the knowledge gained from it.

Any being who attempts to use this book while lacking the proper Constitution or Wisdom permanently loses 1d6 points of Constitution. This book may not be used to alter living beings, attribute scores, or to create magic items except as described above.

Analects of Magic

This book allows a wizard (or wu-jen, if you are using the *Oriental Adventures* supplement) to memorize any spell, no matter what his level. Reading the *analects of magic* requires 72 hours of uninterrupted study, and after using the ability gained from it, the reader forgets everything he read. Only a wizard (or wu-jen) of 18 Constitution and 18 Intelligence may read this tome and they must lose one point of Constitution when they do so.

Any being who attempts to use this book while lacking the proper Constitution or Intelligence loses 1d6 points of Constitution.

When used in conjunction with the *canon of changes* (see above) this book has other special powers.

Jade Scepter of Defending

This huge scepter is made of white jade and constantly glows as if a *continual light* spell had been placed on it. It can be used like a *mace +3* which inflicts 1d6 points of damage (plus its magic bonus). It never needs to make a saving throw against any destructive force short of that delivered by a god.

The scepter's most useful property, however, is that it will prevent any non-magical weapon from striking the holder for as long as he concentrates on not being hit. The holder may do nothing else while concentrating on his defense, and the jade scepter will not defend the holder from any attack inflicted by magic or magic weapons.

A Charisma of at least 18 is required to wield the jade scepter. Any being with a Charisma below 18 who tries to lift the scepter loses a point of Constitution.

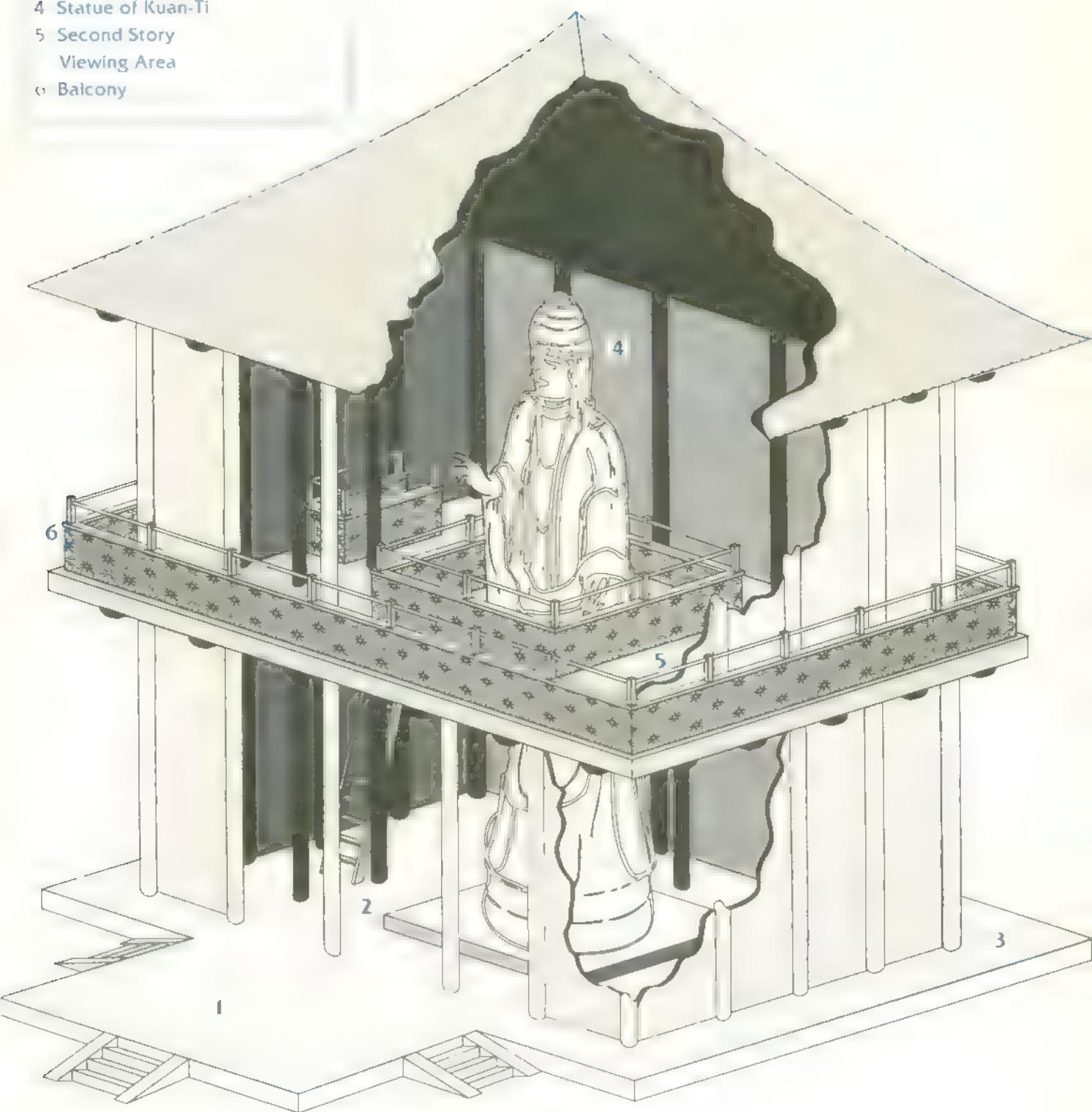
Dancing Sword of Bronze

At first glance, this ancient weapon appears to be a tarnished sword of bronze. If wielded by a being with a Strength of at least 18, however, its true nature becomes apparent. It no longer looks corroded, and performs as a *sword of dancing +1* as described in the *Dungeon Master's Guide*. In addition, when held by its owner, the *dancing sword of bronze* also has the ability to shoot a 30 hit point *lightning bolt* once per round. If its owner is ever killed, or moves more than thirty feet away from it, the sword vanishes, only to reappear in its corroded form years later in some farmer's field.

In the hand of any being with a Strength of less than 18, the sword appears to be nothing more than a corroded, -1 weapon of bronze.

Chinese Temple

- 1. Porch
- 2. Ground Floor
Viewing Area
- 3. Patio
- 4. Statue of Kuan-Ti
- 5. Second Story
Viewing Area
- 6. Balcony





Shang-ti, also known as Yu-Huang-Shang-Ti, is the Supreme Ruler of the universe. He is the giver of life, the vitalizing power of the earth, the bestower of the Mandate of Heaven, the supreme judge, forgiver, savior of mankind, and the personification of heaven itself. As the head of the Celestial Bureaucracy, all other deities rule through his grace and authority. His word is law among all gods and goddesses, and he is the final arbitrator in any dispute among them. In his true form, Shang-ti is an ethereal, aged man with a bald head and a long white beard.

Role-playing notes: Shang-ti runs the Celestial Bureaucracy with the welfare of the Chinese Empire at heart. He never gets angry, but will replace any subordinate god who fails to perform his duty correctly. In cases of corruption, Shang-ti has returned even the most powerful gods to mortal form and sent them to the Afterworld to be punished for their misdeeds.

Omens come from Shang-ti only when the Emperor has lost his Mandate from Heaven. In such times, the Empire is besieged by natural disasters such as plagues, floods, and earthquakes.

Statistics: AL lg; WAL any lawful; AoC creation, social order; SY jade dragon.

Shang-ti's Avatar (fighter 16, priest 18)

In his avatar form, Shang-ti appears as a wizened old man. The avatar has access to spells in any sphere.

Str 18/95	Dex 18	Con 18
Int 19	Wis 19	Cha 17
MV 18	SZ 6'	MR 50%
AC -4	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8+2/1d8+2 (staff) +5

Special Att/Def: Shang-ti's avatar carries a staff of thunder and lightning as described in the *Dungeon Master's Guide*. All missile attacks directed at him through the air turn around and strike the sender.

Duties of the Priesthood

Only the Emperor may worship Shang-ti, although lower nobility and peasants are allowed to make offerings to him once a year. The Emperor's sole duty consists of administering the earthly bureaucracy as efficiently as possible and with the welfare of the Chinese Empire at heart.

Requirements: AB standard, but at least 17 Intelligence; AL any lawful; WP any; AR e; SP any; PW 5) Charisma of 19 and innate ability to detect lies; TU turn.



Kuan-ti, also known as Huan-ti, is the god of fortune telling and war. Instead of making war, however, he tries to prevent it whenever possible. He is a great scholar and protector of the people, though he can be merciless and unforgiving in the pursuit of his duties. When war is unavoidable between two earthly powers, it is his task to adjudicate the dispute and determine who is deserving of victory.

Occasionally, he enjoys using his intellectual prowess to predict the future, which accounts for his position as the god of fortune-telling. In his true form, he appears as a large, muscular man with green armor and red skin.

Role-playing notes: Although he is the god of war, Kuan-ti is not very warlike. Whenever possible, he prefers to see political differences settled by diplomatic rather than military means. When a war does erupt, he prefers to remain uninvolved until he has determined which side is more valorous, for experience has taught him that warriors fighting for just causes tend to be more brave than those fighting on behalf of evil.

Statistics: AL ng; WAL any good; AoC war, fortune telling, protection; SY black-winged chariot.

Kuan-ti's Avatar (fighter 18)

Kuan-ti's avatar takes the form of a huge man with red skin and green armor.

Str 20	Dex 18	Con 18
Int 19	Wis 19	Cha 16
MV 18	SZ 7'	MR 35%
AC -4	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d10+3/1d10+3 (sword) +8

Special Att/Def: Kuan-ti's avatar wears special magical armor that helps defend him against magical attacks. All such attacks must make attack rolls (as if they were missile weapons for ranged spells and as melee weapons for touch spells). He fights with a magic two-handed sword +3.

Duties of the Priesthood

Clerics devoted to Kuan-ti must be competent fighters, but cannot be quarrelsome or pugnacious. They must always be ready to defend the weak or the empire, but can never lift their weapons for personal gain.

All priests of Kuan-ti are multi-classed fighter/priests and must meet the standard requirements for both classes. The normal prohibition against human characters being multi-classed is waived in the case of Kuan-ti's followers.

Requirements: AB standard, but must also be warriors (see above); AL any good; WP any; AR a; SP all, combat, guardian, healing, protection; PW none; TU nil.

Yen-Wang-Yeh is the god of the dead, chief judge of the Ten Law Courts of the Afterworld, and king of the Eighteen Hells. When a dead man's soul reaches the first court of the afterworld, Yen-Wang-Yeh determines whether the man should be rewarded, passed directly to the Wheel of Transmigration (reincarnation), or passed onto the lower courts for punishment. In his true form, Yen-Wang-Yeh resembles a yellow-robed warrior with ebony skin.



Role-playing notes: Yen-Wang-Yeh is a dedicated and humorless servant of the Celestial Bureaucracy. His primary concern is making sure that the spirits of the dead are processed quickly and efficiently.

Yen-Wang-Yeh must personally approve any *raise dead*, *resurrection*, or *reincarnation* spell cast by any worshipper of any god in the Chinese pantheon. Any time such a person casts one of these spells is cast, there is a flat 25% chance he will cancel it. Yen-Wang-Yeh is not well-known for sending omens or portents.

Statistics: AL ln; WAL any lawful; AoC death; SY helm wrapped with ribbons.

Yen-Wang-Yeh's Avatar (ranger 17)

Yen-Wang-Yeh's avatar is a black-robed man with ebony skin. He can use the number and level of spells appropriate to a ranger of his level, selecting them from the animal and plant spheres.

Str 18/00	Dex 18	Con 18
Int 16	Wis 17	Cha 12
MV 16	SZ 6'	MR 30%
AC -1	HD 17	HP 136
#AT 2	THAC0 5	Dmg 1d8/1d8 (sword) +6

Special Att/Def: Yen-Wang-Yeh's avatars can move silently (100% success), turn *invisible* at will, and track without error over any terrain up to seven days after his quarry has passed. Anyone touching the avatar's body must save versus paralyzation or remain motionless for 1d4 rounds.

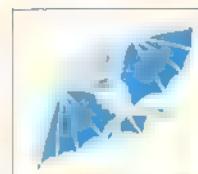
Duties of the Priesthood

Priests devoted to Yen-Wang-Yeh are required to prepare the dead for cremation, preside over funerals, and offer advice to their followers about how best to worship one's ancestors. Occasionally, they are called upon to track down a rogue undead spirit.

Priests of Yen-Wang-Yeh who have reached 5th level can converse with the spirit of another's ancestor. They may ask the spirit up to 5 questions which are truthfully answered. A person's ancestral spirits may be contacted only at their request and with their permission.

Requirements: AB standard; AL any; WP any; AR a; SP all, divination, necromantic, protection, summoning; PW 3) speak with dead; 5) speak with ancestral spirit; 10) raise dead (no chance of cancellation); TU turn.

Fu Hsing is the god of happiness, who sees to it that each man receives his share of joy. Originally, Fu Hsing was a mortal magistrate named Yang Cheng. Yang saved the people from the emperor Wu-ti's intolerable tax levies in the sixth century A.D. In return for his bravery and selflessness, the Jade Emperor made him immortal and assigned him the cheerful task of spreading happiness. Fu Hsing is a small, cheerful man with a ready smile.



Role-playing notes: Fu Hsing is a jolly deity who takes great pleasure in executing his duties. A prayer from any unhappy person who truly deserves happiness is 90% likely to bring a response from Fu Hsing. Often, he sends his avatar to heroes to ask them for help on behalf of the distressed person.

If a party answers such a request and helps the person, they are sure to be rewarded. Sometime in the future, at their most desperate hour, Fu Hsing will send his avatar to their aid.

Statistics: AL cg; WAL any; AoC happiness and joy; SY bat.

Fu Hsing's Avatar (bard 18)

Fu Hsing's avatar often appears as a grimy old man carrying a beat-up lute and singing a jolly song in a robust voice. He can cast draw upon any school of magic to cast any spell appropriate to his level as a bard.

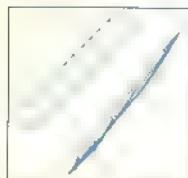
Str 13	Dex 18	Con 16
Int 18	Wis 18	Cha 17
MV 15	SZ 5'	MR 30%
AC 0	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d4 (dagger)

Special Att/Def: With a single strum of his magical lute, Fu Hsing's avatar can cast any wizard spell of first through fourth level.

Duties of the Priesthood

Priests dedicated to Fu Hsing must spread happiness wherever they go. They can fight only in defense of themselves or another and may never instigate combat. If they encounter a sad person, they must do what they can to cheer him or her. They must also learn to sing jolly songs and play at least one musical instrument. In campaigns that use proficiencies, they are required to select the singing and artistic ability skills. In the latter case, they must choose to be proficient in the playing of musical instruments. They can never sing or play sad songs, however.

Requirements: AB standard, but must have a charisma of 14 or more; AL any good; WP dagger; AR a; SP all, charm, creation, healing; PW 1) immune to fear or despair; 5) gain spell abilities of a bard of same level as priest; 10) cast any spell known to them by playing a single note on any musical instrument they are proficient with; TU turn.



Also known as K'uei Hsing, Chung Kuel was a brilliant mortal who finished first in all of his examinations. However, he was so ugly that the Emperor would not affirm his success. When the despondent Chung Kuel threw himself into the sea, a turtle saved his life. The Emperor took this as a divine sign and acknowledged the examination result.

Chung Kuel served so efficiently and honestly that Shang-ti granted him immortality, making him assistant to Wen Chang Ti, god of literature. Eventually, as the need for bureaucrats increased, Shang-ti created a ministry to watch over truth and the examination process, placing Chung Kuel in charge of it. In his true form, Chung Kuel is a finely dressed man with a magnificent pot-belly, a hairy nose of grotesque proportions, red-rimmed eyes, and a tiny chin completely lost beneath the folds of his bulging cheeks.

Role-playing notes: Chung Kuel's primary duty is to oversee the imperial examinations. There is a 50% chance that he will notice any cheating. This chance increases to 75% if magic is used. When a cheater is noticed, his test paper bursts into flames in his hand, inflicting 2d6 points of fire damage (no save allowed).

Statistics: AL lg; WAL non-evil; AoC truth and testing; SY ruler and writing brush.

Chung Kuel's Avatar (priest 17)

Chung Kuel's avatar resembles the god himself: finely dressed and repulsively ugly. He can draw upon any sphere for his spells. In addition, he may also cast any wizard spell as if it were a priest's spell of the same level.

Str 18	Dex 16	Con 16
Int 20	Wis 20	Cha 0
MV 15	SZ 6'	MR 20%
AC 2	HD 17	HP 136
#AT 1	THAC0 5	Dmg 1d6 +3 (staff) +2

Special Att/Def: Anyone looking at Chung Kuel's avatar must save versus petrification or look away. He can always detect a lie and his staff, which is a +3 weapon, also acts as a rod of cancellation.

Duties of the Priesthood

Priests dedicated to Chung Kuel must be honest, scholarly, and ugly. Their primary duty consists of administering imperial examinations, though they are often employed as investigators in cases of official corruption.

Requirements: AB standard, but maximum Charisma of 9; AL lg; WP staff, club, mace; AR a; SP all, charm, divination, healing, protection, summoning; PW 5) detect lie; 10) detect lie (no saving throw); TU nil.



A Celestial Prince, Liu is the god of crops and Superintendent of the Five Cereals: rice, barley, millet, sorghum, and wheat. In addition to supervising the individual deities of each of the five cereals, he is charged with interacting with the gods of rain, hail, insects, and other natural phenomena to ensure an adequate growing season. His is a very difficult job, for he must carefully balance the needs of each of the different cereals, at the same time using diplomacy and other political skills to convince his fellow gods not to send too much or too little rain. Save for his godly bearing and charisma, Liu is a young man who resembles a mortal bureaucrat who might occupy a similar station on earth.



Role-playing notes: Liu's tasks keep him so busy that even when faced with a major agricultural catastrophe, a worshiper has only a 1% chance of attracting the god's attention. Dungeon Masters should increase this to 1% per level for priests dedicated to Liu. Should Liu notice a worshiper's request, he will send his avatar to offer what help he can.

Because he works so hard, Liu is easily affronted if the proper rites are not observed in his honor, which may result in a poor harvest for the offending community. Omens from Liu usually concern the proper time for planting and harvesting, and are associated with the moon, the wind, and the weather.

Statistics: AL n; WAL any; AoC crops and food; SY one stalk of each of the five cereals bound together.

Liu's Avatar (druid 16)

Liu's avatar resembles a humble peasant. He can draw upon the all, animal, divination, elemental, healing, plant, and weather spheres for his spells.

Str 18/94	Dex 17	Con 15
Int 17	Wis 17	Cha 18
MV 15	SZ 6'	MR 20%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d8+3 (staff) +5

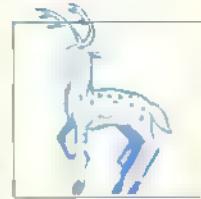
Special Att/Def: Liu's avatar carries a staff of command +3 and can control plants in a 100' radius at will.

Duties of the Priesthood

Priests dedicated to Liu are expected to work in the fields and to preside over planting and harvesting rites.

Requirements: AB standard; AL any; WP bill- guisarme, sickle, flail; AR a; SP all, animal, plant, healing, sun, weather; PW 5) cure disease (works on plants only); 10) turn insect plague spells; TU nil.

As the god of salaries and functionaries, Lu Hsing is often revered by ambitious bureaucrats. He served the founder of the Han dynasty as a loyal and honest administrator. As a result, Shang ti deified him and gave to him the task of overseeing the fair distribution of rewards in the earthly bureaucracy. Along with Fu Hsing and Shou Hsing, he is one of the three gods worshiped by public servants in order to assure a prosperous career and a happy life. In his true form, he is an immaculately groomed man with a pleasant countenance and a long, silky beard.



Role-playing notes: Lu Hsing's primary concern is ensuring that hard-working bureaucrats receive the rewards they deserve. He is more concerned with results than with methods, so dishonesty or treachery does not hinder an administrator's career, so long as it is employed for the benefit of the state.

However, he detests corruption in any form, so any official committing dishonorable acts for personal gain stands a 10% chance of coming to Lu Hsing's notice. In such cases, Lu Hsing tries to correct the aberrant behavior through a series of omens. First, the individual's salary is somehow lost for three weeks in a row. Second, his superior makes a surprise inspection and, no matter what he finds, chastises the bureaucrat for keeping a sloppy office. Third, the bureaucrat receives a visit and stern lecture from Lu Hsing's avatar. If the individual still does not redress his misdoings, Lu Hsing arranges public exposure of the official's corruption.

Statistics: AL ln; WAL any; AoC just rewards; SY deer.

Lu Hsing's Avatar (priest 15)

Lu Hsing's avatar usually takes the form of a well-dressed bureaucrat, often riding a huge stag as a mount. He can draw on any sphere for his spells.

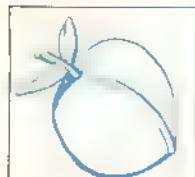
Str 18/09	Dex 16	Con 18
Int 18	Wis 17	Cha 18
MV 15	SZ 6'	MR 20%
AC 2	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d6+3 (Flail) +3

Special Att/Def: Lu Hsing's avatar can only be hit by +2 or better weapons.

Duties of the Priesthood

Lu Hsing is worshiped in the homes of bureaucrats, not in formal temples. Any bureaucrat who sacrifices a small portion of his salary and who works hard may become a priest of Lu Hsing.

Requirements: AB standard; AL any lawful; WP club, dagger; AR a; SP all, charm, divination, healing, summoning; PW 1) suggestion (as 3rd level wizard spell), 5) domination (as 5th level wizard spell), 10) mass charm (as 8th level wizard spell); TU nil.



Shou Hsing is the god of longevity and the arbiter of life spans. He possesses a set of tablets upon which he has inscribed the date of everyone's death. As these dates are written in stone, they are supposedly immutable. However, the god has been known to "juggle the writing" and change the dates favorably for those who treat him especially well.

In his true form, Shou Hsing is an aged man with a pure white beard and eyebrows. He has an enormous, egg-shaped bald head. Shou Hsing usually supports himself with a large, rough stick, and carries a P'an T'ao – one of the peaches of immortality—in his free hand.

Role-playing notes: Although he has no formal temples, Shou Hsing enjoys being worshiped. Many people maintain a shrine to him in their homes and regularly offer him barley cakes and wine. Members of such households seldom suffer the infirmities of old age, but those who neglect such sacrifices seldom age gracefully. Omens from Shou Hsing include signs of premature aging, such as graying hair, loss of hearing or sight, and unexplained arthritic aches.

Statistics: AL cn; WAL any; AoC long life; SY peach.

Shou Hsing's Avatar (wizard 16)

Shou Hsing's avatar is an aged bald man of cheerful disposition. He can draw his spells from the necromancy, invocation/evocation, and enchantment/charm schools of magic.

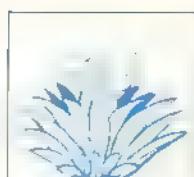
Str 18/52	Dex 16	Con 15
Int 18	Wis 19	Cha 16
MV 15	SZ 6'	MR 25%
AC 2	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d6 + 5 (staff) + 4

Special Att/Def: Shou Hsing's avatar carries a walking stick that is a +5 magical weapon and also functions as a staff of withering. In addition to the normal powers of such a weapon it can cause any living creature to age 5d10 years instantly. This special power can be used once per day and, although an attack roll is required to hit the target, no saving throw is allowed.

Duties of the Priesthood

Priests devoted to Shou Hsing devote themselves to protect and comfort the elderly. They are often called upon to preside over parties thrown to celebrate the 50th, 75th, and 100th birthdays of long-lived individuals.

Requirements: AB standard; AL any; WP staff; AR a; SP all, astral, charm, combat, creation, healing, necromantic, protection; PW 1) priest only ages one year per two; 10) priest no longer ages; 20) priest can halt the aging of others at the costs of one point of his own Constitution; TU turn.



Kuan Yin is one of the most popular gods of ancient China, for she is the goddess of mercy. She constantly strives to ease suffering of all kinds, and is especially fond of rescuing shipwrecked sailors, curing the diseased, and protecting endangered women and children. Her surname, Sung-Tzu-Niang-Niang ("Lady who brings children"), reflects her place as the goddess of human fertility. In this role, she makes sterile woman fertile and brings souls to new-born children. In either aspect, Kuan Yin's true form is that of a slim young woman dressed in white.

Role-playing notes: Kuan Yin is dedicated to compassion and peace, especially where women and children are concerned. When somebody commits a violent that affects children, there is a 1% chance per child and/or woman affected that she will notice and send her avatar to intervene. The person responsible will always be punished severely, though not by the loss of life. Omens from Kuan Yin are often delivered by talking infants. Any woman stealing a pair of slippers from Kuan Yin's temple will become pregnant.

Statistics: AL lg; WAL any good; AoC childbirth and mercy; SY infant lying on a lotus flower.

Kuan Yin's Avatar (priest 17)

Kuan Yin's avatar appears as an extremely beautiful and slim young woman, often with a lotus blossom in her hair and an infant in her arms. She can call upon the all, animal, charm, healing, and protection spheres for her spells.

Str 21	Dex 17	Con 17
Int 18	Wis 19	Cha 19
MV 18	SZ 6'	MR 30%
AC 5	HD 17	HP 136
#AT 1	THAC0 5	Dmg 3d10 + 9 (staff) + 9

Special Att/Def: Kuan Yin's avatar cannot be hit by any physical weapon, even magical ones. In combat, she employs a magical quarterstaff +5 that inflicts stunning damage only. In addition, she has the power to negate one attack against any person per round (she chooses which attack at the end of the combat round).

Duties of the Priesthood

In addition to keeping an ample supply of slippers on hand, priests dedicated to Kuan Yin must defend the helpless, minister to the sick, and care for homeless children. They may never kill purposely, and if they kill accidentally they lose all their powers until they have performed a suitable act of contrition.

Requirements: AB standard; AL any good; WP staff; AR g; SP all, charm, creation, guardian, healing, protection; PW 3) -4 AC bonus; 5) cure disease, 10) cure blindness or deafness; TU turn.

The daughter of Shang-ti, Chih-Nii is the goddess of spinners and weavers. She makes clothes for all the gods of heaven, a task that keeps her so busy that she has had no time to find a husband. Fortunately for Chih-Nii, however, her sister convinced her to take a rest and go to earth.



While the women were bathing in a stream, a cowherd came along and hid Chih-Nii's clothes. When he would not return them, Chih-Nii was forced to remain on earth and eventually fell in love with the mischievous cowherd. Unfortunately, the gods soon recalled Chih-Nii. Recovering Chih-Nii's clothes from their hiding place, the cowherd tried to follow her to heaven, but Shang-ti stopped the mortal on the far side of the Celestial River (the Milky Way). Chih-Nii may now cross the Celestial river to visit her lover only on the seventh day of the seventh month each year, when the magpies gather to make a bridge with their wings.

Role-playing notes: As the patron of spinners and weavers, Chih-Nii watches over women who earn their living by making clothes. Her main interest, however, is women who have found love late in their lives, and there is a 10% chance she will send her avatar to punish any male who jilts such a woman.

Statistics: AL cg; WAL any; AoC spinning and weaving, love; SY spinning loom.

Chih-Nii's Avatar (bard 10, priest 10)

Chih-Nii's avatar is a very shy but beautiful woman. She can draw upon any school of magic for her wizard spells, and upon the all, charm, divination, elemental, healing, protection, and summoning spheres for her priest spells.

Str 13	Dex 19	Con 16
Int 16	Wis 12	Cha 18
MV 15	SZ 5'	MR 15%
AC 5	HD 10	HP 80
#AT 1	THAC0 11	Dmg 1d4 (dagger)

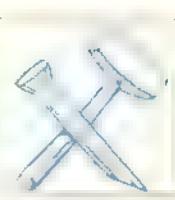
Special Att/Def: Any mortal casting a magic spell against Chih-Nii's avatar loses that spell permanently, and any weapon wielded by a mortal against her loses its magical properties permanently. Anyone hit by her dagger must save versus spells or fall asleep until awakened by another character (this requires one round to do).

Duties of the Priesthood

Clerics of Chih-Nii preside over ceremonies concerning silk-worms, sheep, and other textile sources. As a sign of this, they can only wear armor fashioned from hemp or quilted silk. They are also expected to aid and shelter those involved in impossible loves or star-crossed romances.

Requirements: AB standard; AL any non-evil; WP rope, bow and arrow, spear; AR special; SP all, charm, divination, elemental, healing, protection, and summoning; PW 1) *create splendid garment* (from rags); 6) *cause cloth to rot* (save allowed).

Although Shang-ti has established an entire Ministry of Thunder, it is dominated by Lei Kung, the Duke of Thunder. In his true form, he is an ugly, blue-skinned brute with wings and claws. He is clad only in a belt and loincloth, with drums hanging from his waist. In his hands he carries a hammer and a chisel.



Although he has several duties, Lei Kung's favorite is that of vengeful punisher of undetected, wicked deeds. He also hunts down and destroys evil spirits that have dominated human bodies, or humans who have committed crimes not governed by mortal law. Lei Kung treats all of these criminals the same—he uses his chisel to strike them dead.

Another of Lei Kung's duties is to beat the drums hanging from his belt during storms. He performs this duty while several other deities perform similar tasks required to make rainstorms.

Role-playing notes: Lei Kung is a malicious deity who enjoys inflicting pain on mortals and spirits alike. As long as there are plenty of wrongdoers for him to track down, he remains content. But when he runs out of deserving victims, he often listens to the false accusations of spiteful rivals or suspicious neighbors. The only omen Lei Kung ever bothers to send is a deafening roar of thunder as he strikes a victim dead.

Statistics: AL le; WAL any; AoC thunder, vengeance; SY hammer and chisel.

Lei Kung's Avatar (ranger 15, druid 10)

Like Lei Kung himself, the avatar is an ugly, blue-skinned brute with claws, wings, and a set of drums hanging at his belt. He can draw his Druid spells only from the elemental or weather spheres.

Str 20	Dex 17	Con 18
Int 15	Wis 14	Cha 17
MV 18	SZ 7'	MR 15%
AC 0	HD 15	HP 120
#AT 2	THAC0 5	Dmg 2d8/2d8 (chisel) +8

Special Att/Def: Lei Kung's Avatar's drums act as a *horn of blasting* when struck. Further, he is immune to damage caused by sound, electric, or water based attacks.

Duties of the Priesthood

Priests dedicated to Lei Kung must dedicate themselves to ferreting out the misdeeds of others, and often assume the role of spy or informer. They are sometimes asked to assist their patron in tracking down a spirit that has assumed the form of a man.

Requirements: AB standard; AL any; WP hammer, javelin; SP all, combat, elemental, sun, weather; PW 1) 3rd level thief abilities; 12) 12th level thief abilities; TU nil.



Sung Chiang, also known as No Cha and a thousand other names, was a famous thief living in the twelfth century A.D. When the brigand died and went to the first Law Court of the Afterworld, Yen-Wang-Yeh was astounded at all the crimes Sung Chiang had committed. The Judge asked him if he was sorry for all the things he had done. Sung Chiang said that he was not, for he had done nothing worse than the corrupt bureaucrats ruling his province. His comment caused an investigation and the guilty administrators were brought to justice. In gratitude, Sung Chiang was given divine status—but only after passing through every Law Court in the Afterworld. In recognition of his occupation, Sung Chiang now has three faces, eight arms, silvery scales for skin, and red eyes that blaze like fire.

Role-playing notes: Sung Chiang's ways have not changed just because he became a god. He is still greedy, and worshipers who do not sacrifice at least half of their treasure to his murky shrines are sure to receive a visit from his avatar.

Statistics: AL ne; WAL any; AoC thievery; SY dagger through a silver bracelet.

Sung Chiang's Avatar (thief 18)

Sung Chiang's avatar appears in so many forms that it is impossible to describe them all. Most, however, are at least vaguely human.

Str 18/00	Dex 20	Con 18
Int 18	Wis 14	Cha 18
MV 18	SZ 6'	MR 15%
AC -2	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d4 (dagger) +6

Special Att/Def: Sung Chiang's avatar can use his dagger as either a melee or missile weapon. When his dagger is thrown, another appears in his hand and the first disappears after it has inflicted its damage. Anyone hit by his dagger must save versus poison or suffer a loss of 3d6 points of Constitution. If this reduces their Constitution to 0 or less, they are slain. If not, the lost points will return over the course of the next 1d6 days.

Duties of the Priesthood

All of Sung Chiang's priests are multi-classed Priest/Thief characters. The normal prohibition against human multi-classed characters is waived in the case of these individuals.

Requirements: AB standard, but must also meet Thief requirements; AL any evil; WP as Thief; SP charm, combat, divination, guardian, healing, necromantic; PW nil; TU nil.



Lao Tzu is the legendary philosopher who compiled the *Tao-te-Ching*, the basis of Taoist thought. After finishing this wonderful book, Lao Tzu was deified. He mounted a green ox and rode away into the sunset. Lao Tzu is now venerated as the founder of Taoism. He is worshiped by mystical philosophers hoping for assistance in achieving true enlightenment.



Role-playing notes: Lao Tzu is in charge of intuitive knowledge and mystical enlightenment, which he grants sparingly. Lao Tzu is fond of visiting his temples and orders in avatar form. Here, he tests his worshipers' knowledge by drawing them into heated philosophical debates. Omens from Lao Tzu generally assume the form of some natural catastrophe or good fortune, such as an insect plague or a stretch of warm weather in the middle of winter.

Statistics: AL In; WAL any lawful; AoC mystic insight, nature; SY yin-yang circle.

Lao Tzu's Avatar (druid 12)

Lao Tzu's avatar appears to be an ancient hermit with a spry step and twinkle in his eye. He can draw upon the all, animal, elemental, healing, plant, and weather spheres for his spells.

Str 12	Dex 15	Con 18
Int 18	Wis 20	Cha 18
MV 15	SZ 6'	MR 15%
AC 0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d6 (staff)

Special Att/Def: Anyone hit by the staff of Lao Tzu's avatar must save versus paralyzation or be permanently paralyzed. Nothing short of a *wish* can counter this curse.

Duties of the Priesthood

Priests dedicated to Lao Tzu or Taoism must preside over a wide range of ceremonies. Their most important duty, however, is achieving their own enlightenment—a process which requires untold hours of meditation. Once per year, each priest makes a roll to determine whether or not he has achieved enlightenment. He stands a 1% chance of success for each year he has been a priest (double the chance of success for priests with a Wisdom of 18 or greater). Priests making a successful roll automatically rise three levels (to minimum Experience Points needed), have their Wisdom increased to 18 or by 1 point if they have already have a score of 18 or better). Further, they receive the ability to commune with Lao Tzu once per week and control weather once per day.

Requirements: AB standard; AL any neutral; WP staff, blowgun (with poison), bow, harpoon, spear, sickle, sling; AR (level 1-10) a, (level 11+) g; SP all, animal, divination, elemental, healing, plant, weather; PW 1) *resist fire/cold* (as spell, but constant); TU nil.

K'ung Fu-tzu, known as Confucius to westerners, is the Great Teacher. He is one of the great philosophers who advised the rival lords during the turbulent period of "The Hundred Schools." K'ung Fu-tzu tried to teach his fellow Chinese (especially rulers) to respect the wisdom of the past, to behave courteously and unselfishly, to be loyal to their family, friends, and countrymen, and to strive to do that which is right. By doing these things, he believed, life would become much more rewarding and serene for all men. Because of K'ung Fu-tzu's great deeds, Yen-Wang-Yeh sent the sage to eat the peaches of immortality when he presented himself at the First Law Court of the Afterworld.



Role-playing notes: K'ung Fu-tzu is concerned primarily with proper government and social relations, especially as fixed by the traditions of the esteemed past. When he notices a good-intentioned but inept or bungling ruler (15% chance), he often sends his avatar down to act as the man's advisor. If he notices a corrupt ruler or high-level bureaucrat (50% chance), his avatar will be sent to expose the man. Omens from K'ung Fu-tzu usually include unexpected discord at court, peasant rebellions, and the breakdown of normal social relationships.

Statistics: AL Ig; WAL any good; AoC social behavior, veneration of the past; SY scroll and writing brush.

K'ung Fu-tzu's Avatar (priest 13)

K'ung Fu-tzu's avatar appears as a well-dressed sage of venerable age. He can draw upon the all, charm, guardian, healing, and protection spheres for his spells.

Str 14	Dex 14	Con 16
Int 19	Wis 20	Cha 16
MV 15	SZ 6'	MR 10%
AC 2	HD 13	HP 104
#AT 1	THAC0 9	Dmg 1d6 (staff)

Special Att/Def: Anyone hit by the staff of K'ung Fu-tzu's avatar must save versus paralyzation or be stunned for 1d10 rounds.

Duties of the Priesthood

Followers of K'ung Fu-tzu honor the spirit of the Great Teacher through ceremonies performed in his temple, spreading his teachings, and by the careful observation of venerated traditions.

Requirements: AB standard; AL any good; WP staff, club, other blunt instruments; AR a; SP all, charm, guardian, healing, and protection; PW 1) *know alignment*; 10) *charm person* 15) *detect lie* (no saving throw).



The Four Dragon Kings, Ao Ch'in, Ao Kuang, Ao Jun, and Ao Shun, are the rulers of the four seas which surround the earth. Each inhabits a magnificent crystal palace beneath the sea under his control. To aid them, each has a cabinet of ministers made up of the greatest members of each species of animal in his sea. They also have an army of fish, crabs, and crayfish who serve as watchmen and who police the sea floor.

Of more importance to the peasants who worship the four dragon kings, however, are their terrestrial duties. They are responsible for bringing rain to the sections of the earth adjoining their seas, but can only do so on the orders of the Celestial Emperor himself. The dragon kings also oversee their smaller relations, the *chiang lung*, who dwell in every river, lake, and waterway in China.

In their true form, the dragon kings are huge, serpent-bodied oriental dragons. They can also take the form of men or women.

Role-playing notes: Generally speaking, dragon kings remain aloof from human affairs and do not respond to worship or flattery.

Statistics: AL varies; WAL any; AoC sea and rain; SY dragon.

Dragon Kings

As they have no avatars, dragon kings must appear themselves when they want something done. Because of their unusual natures, they are permitted to travel to the Prime Material Plane and are an exception to the rule forbidding gods to set foot on the earth in person. They can cast up to two wizard and priest spells of each level per day, selecting from any sphere or school of magic.

Str 24	Dex 20	Con 23
Int 19	Wis 19	Cha 18
MV 12, 39 f, 3 j, 18 s	SZ 150'	MR 50%
AC -10	HD 20	HP 160
#AT 3	THAC0 1	Dmg 1d10/1d10/6d6

Special Att/Def: The breath weapon of any dragon king is a cone of steam 90' long, 30' wide at its end that does 24d12 points of damage. A saving throw is allowed for half damage. The dragon kings can cast a *bless* or *detect lie* spell up to three times per day and an *animal summoning* or *quest* spell once per day.

Duties of the Priesthood

The Dragon Kings maintain no ties with those who worship them. One exception is the matter of drought, when an effigy of the appropriate Dragon King is paraded through town and then left by the side of the road. It is hoped that this will persuade the Dragon King to bring rain.

Requirements: AB standard; AL any; WP any; AR a; SP none; PW none; TU nil.



The Ch'eng Huang are place gods, divine guardians of specific localities. Most often these localities are villages, cities, or towns, but they have been known to guard bridges, mountains, and other areas of importance. Sometimes known as the

"Gods of Walls and Ditches," they are charged with protecting the inhabitants of the town in which they are honored. Usually, Ch'eng Huang are spirits of mandarins or bureaucrats who served the town well during their mortal life, and who were subsequently nominated by a Celestial Bureaucrat for the honor of protecting it in the Afterlife.

Role-playing notes: The responsibilities of the Ch'eng Huang are not limited to protecting their places from outsiders. They are frequently consulted by the local governor or prefect to learn the identity of notorious thieves, to ask advice in making crucial decisions, and for guidance in any difficult task. Most often, the Ch'eng Huang deliver their responses in the form of poems heard in dreams.

Statistics: AL usually lawful and/or good; WAL any; AoC specific locality; SY varies.

Ch'eng Huang's Avatar

(fighter 8-10, priest 8-10)

When the Ch'eng Huang's avatars are seen, they usually resemble the mortal from whom they were created. For their spells, they can draw upon a wide variety of spheres (though seldom more than three at a time) that will reflect the nature of the place sacred to them.

Str 9-19	Dex 9-18	Con 9-18
Int 9-18	Wis 9-18	Cha 9-18
MV 12-15	SZ 4-7'	MR 5-15%
AC 5 to 0	HD 8-10	HP 64-80
#AT 3/2	THAC0 11-13	Dmg 1d8 (sword) + 2-8

Special Att/Def: As a rule, any Ch'eng Huang avatar can assume *wraithform* at will. Even when not in such a state, they can only be hit by +1 or better weapons and magical spells.

Duties of the Priesthood

There is no established order for worshipping the Ch'eng Huang and thus they generally have no priests. Rather, the duty of worshiping the god of a given place falls on the shoulders of the entire community. If the governor or prefect happens to be a priest, he may dedicate himself to his locality's Ch'eng Huang and receive spells and powers as outlined below.

Requirements: AB standard; AL any; WP varies; AR varies; SP all, charm, divination, elemental, guardian, healing, protection; PW 1) *commune* with Ch'eng Huang spirit once per day; 10) *detect lie* (always active); TU varies.

Pa Hsien, The Eight Immortals

The Eight Immortals are legendary persons who became immortal through the practice of Taoist doctrine. Other than the fact that they have all engaged in many comical adventures, they have little in common. They are:

- Han Chung-li. A great teacher and a free spirit who enjoyed wild parties. By some accounts, he was also a skilled warrior. (Priest 12, Fighter 8.)
- Chang-kao Lao. He traveled thousands of miles on his white donkey, which he could fold up into the size of a piece of paper. He was a well-known conjurer. (Conjurer 14.)
- Lan Ts'ai-ho. The patron of gardeners and renowned street singer. He rose to heaven on the fumes of wine. (Druid 8, Bard 8.)
- Li T'ieh-kuai. While his spirit was visiting Lao Tzu, Li T'ieh-kuai's body was destroyed. When he returned, he had to occupy the body of a deceased beggar. He is honored by pharmacists and exorcists. (Priest 14.)
- Han Hsiang-tzu. A youth who loved flowers, music, and poetry. He learned to grow plants with poems on their leaves. (Bard 15.)
- Ts'ao Kuo-chiu. A reformed murderer who was admitted to the Eight Immortals because there happened to be a vacancy. (Rogue 10.)
- Lu Tung-pin. Standing eight feet tall, Lu is a great alchemist who is famous for fighting evil spirits. (Wizard 14.)
- Ho-Hsien-Ko. The only female member of the Eight Immortals. She attained immortality by eating mother-of-pearl given to her by a ghost. (Necromancer 12.)



Neglected Spirit, Ancestral

Among the most terrifying monsters that inhabit the Chinese countryside are the neglected spirits of ancestors. As long as one's descendants make the proper sacrifices, ancestral spirits are neutral or beneficent beings. But if an ancestral spirit is ignored, it eventually goes mad and begins preying on humans. The first victims are inevitably the descendants who ignored it. Later, however, it is not so selective, and may attack anybody unfortunate enough to happen by at the wrong time.

Ancestral spirits invariably take on the shriveled appearance of their mortal corpses, save that they grow long yellow fangs and claws, have burning red eyes, and extremely foul breath. Ancestral spirits are a form of undead and can be turned by priests with that ability. In such cases, they are treated as spectres.

AC -2	1	SZ 6'	XP: 9,000
MV 18 (f)	ML 18	AL ce	INT high
HD 8	HP 64	MR 10%	THAC0 13
#AT 3	Dmg 1d8/1d8/1d12		

Special Att/Def: Neglected spirits can assume *wraithform* at will and are only hit by +1 or better magic weapons. Each round, they attack with two claws and a bite. Victims of their claws must save versus poison or lose 1d6 points of Constitution. These return at a rate of 1 per day. Victims of their savage bite must save versus death or lose one level (permanently).

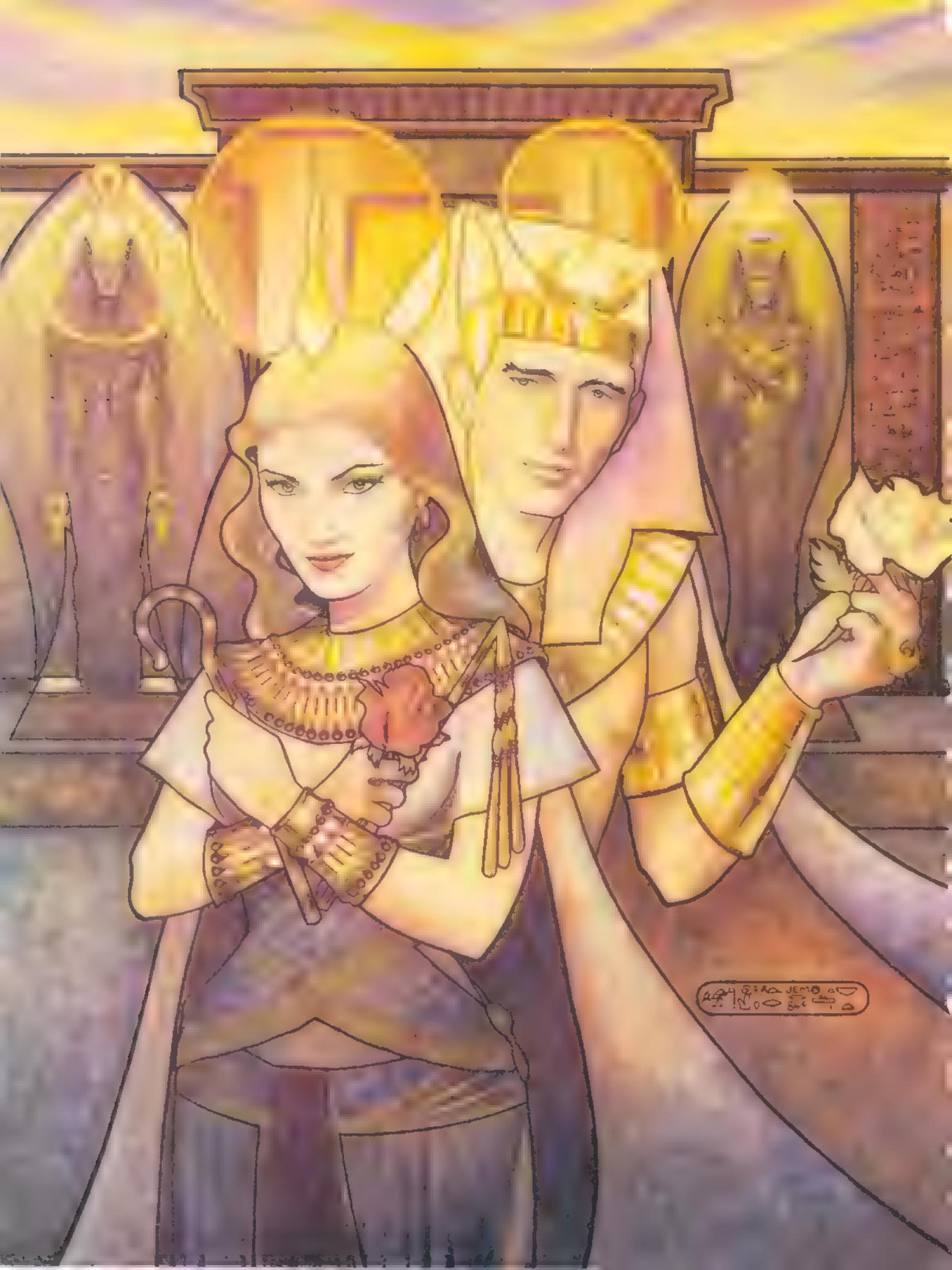


Generals of the Animal Spirits

Each kind of animal is lead by a powerful, extremely intelligent member of its species. These magical leaders are known as Generals, and serve their fellows in functions similar to a cross between human emperors and deities. Each general appears to be an extremely large, beautiful specimen of its breed.

All generals are able to turn *invisible*, *astral*, or *ethereal*. Further, they can *shapechange* (into a human being) or *teleport*. All of these abilities are usable once per round and at will. They also act as if under the influence of *ESP*, *comprehend languages*, *tongues*, *detect magic*, and *know alignment* spells at all times. They can only be hit by +5 or better weapons, and can cast up to two wizard spells from each school once per day. Once per day, they can *teleport* themselves and 1,000 of their subjects to any location they are familiar with. They all regenerate five hit points per round and individual types of animal generals may have additional abilities.





No other pantheon in *Legends & Lore* inspires as much awe and wonder as that of the ancient Egyptians. As the masters of a nation that stood for some three thousand years, from the Thinite period in 3200 B.C. to the Ptolemaic period in 30 B.C., the gods of this ancient realm have had a major influence in the development of the western world.

The History of Egypt

Although it is difficult to pinpoint the dawn of Egyptian culture, modern archeological evidence suggests that the first known inhabitants of the Nile Valley are believed to have built a culture based largely on that of Mesopotamia (or, more specifically, Sumer).

Although acquiring information about the history of a people whose roots run so deep is difficult, modern archaeologists have been aided in their studies of ancient Egypt by a number of things. Much of what is known about later developments in the region draws upon the *Aegyptiaca* of Manetho (a priest who lived in the 3rd century B.C. and set up the dynastic categories that are still used as the foundation of all Egyptian studies). In addition to the works of Manetho, the most important source of information on this culture comes in the form of the buildings and structures, such as the Great Pyramid at Giza and the Sphinx, that have stood up to the ravages of time and now pay mute testimony to the wonders of this ancient culture. Study of such places has allowed scientists to classify the history of ancient Egypt into three categories: the Old, Middle, and New Kingdoms. In addition to these three major groupings, some scholars include an Early Dynastic period (that pre-dates the Old Kingdom) and several Intermediate Periods (that fill gaps between the three major periods). For ease of reference, *Legends & Lore* deals only with the three main ages.

The Old Kingdom

This first period of Egyptian society began some 4,000 years ago. It held power for roughly five centuries (c. 2755 to 2255 B.C.) and had its capital in Memphis. Those who ruled the Old Kingdom had a strong and unified government, with firm support from the religious sector. In fact, it wasn't long before this monarchy evolved into a theocracy, with the kings (pharaohs) being recognized as gods on earth.

The Old Kingdom began with the founding of the third dynasty (the first of the Memphite houses) and was something of a golden age. The second pharaoh, Zoser (or Djoser), worked hard for the principles of national unity. As a symbol of this, he employed elements of architecture from all portions of Egypt in the construction of his mortuary buildings at Saqqara. It was during this phase of history that Imhotep (Zoser's architect) demonstrated the skills that would soon make him a legend in ancient Egypt by overseeing the construction of the famous Step Pyramid that was to be Zoser's tomb. Although this structure was quickly overshadowed by the later constructions of the period (like the Great Pyramid

itself) it was the foundation on which all later Egyptian architecture would be based.

Later rulers of The Old Kingdom expanded upon the grandeur that Zoser had spawned. Snefru, who was the first of Egypt's warrior kings, oversaw campaigns in Nubia, Libya, and the Sinai. His active pursuit of commerce and mining brought great prosperity to the thriving society on the Nile.

Snefru's son, Khufu (or Cheops), succeeded him and oversaw the building of the Great Pyramid at Giza. Although little is known of his reign, it seems clear that only a government that was firmly in place, very efficient, and utterly loyal could have managed the construction of such a structure in that time.

Two of Khufu's sons came to sit upon the throne of Egypt. The eldest, Redjedef, introduced the concept of Ra, a solar element, into the religion and the pharaoh's titulary. His younger son, Khafre (or Chephren), built the mortuary complex at Giza and also oversaw the construction of the mighty Sphinx.

Later rulers of this period maintained the high level of cultural and scientific advancement established by Imhotep. The ancient Egyptians carried their love of greatness into every field of study and culture. For example, Memphite astronomers designed the first solar calendar based on a year of 365 days. Their knowledge of medicine was equally impressive, including a highly developed understanding of the circulatory system and the use of antiseptics.

The Old Kingdom gradually fell apart, however, as the power of its central government was bled off and the various nomes (districts) began to challenge the authority of the pharaohs. By the time of the seventh dynasty, circa 2255, the throne at Memphis had lost almost all of its power over the people of Egypt. Many modern scholars classify the period of time between 2255 B.C. and the rule of Mentuhotep II in 2061 B.C. as the First Intermediate Period.

The Middle Kingdom

Following the virtual collapse of the bureaucracy of the Old Kingdom, the once unified society of Egypt was shattered. This is perhaps best reflected in the artwork of the period, which became more provincial and varied throughout Egypt. In addition, the lower classes began to claim some rights that had previously been reserved only for the ruling elite. For example, the wards and spells formerly woven only around the tombs of kings now began to appear on the coffins of the common folk.

While the rulers who preceded Mentuhotep in the Middle Kingdom attempted to reunite the sands of Egypt from their power base in Thebes, it was not until his reign that the empire was truly reforaged.

Still, however, Mentuhotep drew heavily upon his regional heritage and the culture of Thebes. It was not until Amenemhet replaced him on the throne that the capital returned to Memphis. Under the hand of this peaceful phar-

aoth, national unity was stressed and the fabric of society was restored. Amenemhet demanded loyalty from the nobility and Egypt's scattered provinces and used a series of propaganda campaigns to put across the image of the pharaoh as a "good shepherd" who would watch over the people of Egypt and guide them into an era of peace and prosperity. Evidence acquired from a study of *The Story of Sinhu* indicates that Mentuhotep was assassinated.

Mentuhotep's sons and grandsons picked up the programs and policies established by him and used them to rule over Egypt until the close of this period in 1668 B.C.. During this time, they built fortresses throughout Nubia, ruled Palestine and Syria, and fought a series of brutal campaigns against the Libyans to the west.

Sesostris III, who ruled from 1878 to 1843 B.C., oversaw the building of a great canal at the first cataract (south of Syene) and divided the kingdom into three geographic regions. Each of these regions was ruled by a powerful leader loyal to the pharaoh. Once this structure was in place, the power of the lesser nobles (which had brought down the Old Kingdom) was broken. The rulers of the Middle Kingdom saw to it that this period was a golden age for Egyptian art and literature.

The rulers of the 13th dynasty, although they managed to maintain control over Egypt's Nubian conquests and the central government, were weaker than their predecessors. This, coupled with the fact that they came and went with great rapidity (there were roughly 60 of them between 1784 and 1668 B.C.) meant that they never had a chance to solidify their individual power bases. When they were confronted with internal pressure (from the soon to be recognized 14th dynasty) and external attack (from the palestinian Hyksos), their rule was broken and the Middle Kingdom came to an end.

The period between 1720 and 1570 B.C. is generally recognized by scholars as the Second Intermediate Period. During this time, four dynasties (two of which were Hyksos) held power in Egypt.

The New Kingdom

The time between the fall of the Middle Kingdom and the rise of the New Kingdom was a turbulent one. As many as three dynasties claimed to rule during the interim, and only the Theban ruler Kamose (who ruled from about 1576 to 1570 B.C.) was able to fend off the Hyksos invaders. When his brother, Ahmose I, took the reins of power in hand, he was able to defeat the palestinians and restore unity to Egypt. Under his guidance, the New Kingdom was born.

Ahmose restored the balance of power between the pharaoh and his regional governors and restored the bureaucracy which had existed in the Middle Kingdom. He was supported in his efforts by most of the Egyptian military, which earned them many rewards when his power was at its peak and insured that none could challenge his rule.

When Amenhotep I came to power, he began to strengthen

Egypt's borders in Palestine and Nubia. Evidence of his great authority can be found in the al-Karnak region, where Amonhotep I built many monuments. Unlike his predecessors, he separated his well-hidden tomb from his mortuary complex, a custom that was adopted by those who followed him. Later kings, starting with Thutmose I, began building their temples and tombs in the Valley of the Kings.

When Amonhotep IV came to power, he fought to reform the religion of Egypt and confronted the powerful priests of his time. He relocated the seat of government to Akhetaton and tried to create a quasi-monotheistic belief system based on the god Aton. His attempts failed, however, and his son Tutankhamen returned the throne to Thebes. It is interesting to note that, although he is perhaps the best known of the Egyptian pharaohs, Tutankhamen this is only remembered because his tomb was discovered (largely intact) in 1922, not because of any great contributions he made to Egyptian culture.

The 19th Dynasty was founded by Ramses I in 1293 B.C. He was formerly the commander of the military and ruled for only two years before he was succeeded by his son, Seti I. Seti (and later his son, Ramses II) was responsible for many successful military campaigns and for much construction at Abu Simbel, Luxor, al-Karnak, Abydos, and Memphis. Ramses II was also responsible for the defeat and subjugation of the Hittites (which he secured by taking a Hittite princess as his wife). His own son, Merneptah, defeated the Sea Peoples (a race of invaders from the Aegean) in the 13th century B.C. and went on to defeat Israel. Later rulers found it almost impossible to rule over the many races conquered by members of the 19th dynasty and uprisings were a constant threat.

The 20th dynasty saw the close of the New Kingdom. Following the rule of Ramses III, who was a brilliant military strategist, the throne became weak. Unable to contend with the rising power of the priesthood and the army, Egypt fell into a period of decline (the Third Intermediate Period) which was, by all reasonable standards, the end of the Egyptian state as a self-ruled power.

The Egyptian Creation Myth

In the dawn of time, according to the priests of ancient Egypt, there was only the ocean (known as Nun). One day, an egg (or flower in some versions) floated to the surface of the sea. It opened and Ra, the father of the Egyptian gods, stepped forth. Ra begot two children, Shu and Tefnut. These two newborn gods were lifted up to become the atmosphere and clouds. Like Ra, they quickly brought forth two of their own children - Geb, who formed the solid earth, and Nut, who became the stars and the night sky. Ra was pleased with his work, and was master of them all.

Geb and Nut later had children of their own. They had three sons (Set, Osiris, and Horus) and two daughters (Isis and Nephthys). In an effort to stop them from producing so many children without his permission, Ra ordered Shu to

move between Geb and his sister, breaking their embrace and preventing the creation of any additional gods. Although there were later to be numerous other gods created, none of them could claim Geb and Nut as their parents.

It is important to note that the creation of the world and the birth of the gods of the Great Ennead was different in every telling. Egypt was a land in which every small town had a patron deity of its own and, as one might expect, the benefactor of each village played an important role in the history of the universe. As might also be expected, such gods were seldom acknowledged as important outside of their own regions.

The Great Ennead

Egypt was a land of many gods, for every animal and place seemed to have its own power and, thus, its own god. In addition, many of these gods had several different forms. For example, the sun god Ra was known by different names at dawn, dusk, and noon. The Great Ennead, however, were the nine most powerful gods in Egyptian Mythology. They were the close family of Ra, and formed a sort of dynasty about him.

The members of the Great Ennead were Ra, Geb, Nut, Shu, Tefnut, Osiris, Isis, Set, and Nephthys.

The Concept of Maat

Maat is a word that does not translate well into modern English. It combines features that we might describe as honor, truth, duty, and integrity, but is much more than a standard of behavior like the codes of chivalry or bushido found elsewhere in history. *Maat* was the natural state of the universe and all things were expected to conform to it. Only by so doing, in fact, could they be at peace with the gods and live a happy life.

In game terms, player characters can treat *maat* as a natural desire on the part of all persons to lead what might be described as a lawful good life. Rulers are expected to be fair in their administration of laws while the common folk are expected to give their employers an honest day's work for their wages. Those who do not fulfill their obligations can expect only turmoil and misery.

Death and the Dead

Ancient Egypt was a society that many might say was obsessed with death. The concept of an afterlife, although not one of eternal bliss or torment, was a part of everyday life. It was impossible to separate the concepts of daily life, *maat*, and death.

Every Egyptian was expected to spend his life making preparations for his death. For the nobility, the rich and powerful rulers of Egypt, this meant the construction of great tombs (like the pyramids). For those not so well off, it meant



fashioning some sort of burial chamber or private grave, and for the poor it meant doing what could be done (which was usually not much).

Death was seen as a time of transition by the Egyptians. When the pharaoh ruled on earth, he was serving Ra. When he died, he traveled to the underworld to become one with Osiris and rule over the lands of the dead. Because the concept of *maat* required that the universe always be in a constant state, the afterlife was believed to be not unlike life on earth. Kings would rule in the afterlife, laborers would work on, and scribes would continue to compose their works.

Respect for the dead was a primary part of *maat* and the life of an Egyptian. To undertake any action which might be seen as disrespectful to the dead was to risk the anger of the gods. In game terms, this means that any action of this type—from breaking into a sacred tomb to removing a copper coin from the body of a fallen warrior—incurs a 5% chance that the avatar of Osiris will be dispatched to deal with the offenders. If this does not take place, there is a 25% chance that the violators will be affected by the curse of *Osiris*. Such a curse causes the victims to suffer a -5 penalty on all attack rolls, saving throws, damage rolls, morale checks, attribute checks, and proficiency checks. The only way to remove such a curse is with a *wish* spell.

Magical Items

Ankh of Power

Each of the gods of the Great Ennead has the power to create an *ankh of power* at will. In practice, however, they are rarely manufactured. It is believed that fewer than a dozen of these priceless objects exist.

In the hands of a priest who worships a member of the Great Ennead, the *ankh of power* glows as if under the influence of a *continual light* spell. This light is pure and holy, having the power to drive away any undead creature it shines upon. Any attempt to conceal or darken this light is an affront to the gods and will result in the instant destruction of the ankh.

Any healing spell cast by the priest while he holds the ankh in his hand will be at double effectiveness. Further, as long as the object is in his possession, the priest is immune to all forms of poison and disease, including such unusual afflictions as mummy rot and lycanthropy.

Lastly, an *ankh of power* can cast a *sunray* spell three times per day if the priest speaks a command word unique to the individual ankh.

The Great Pyramid

1. Mastabas

The pyramid is surrounded by a large number of low, flat buildings known as mastabas. These secondary tombs serve as the final resting places for the workers (usually slaves or prisoners of war) who built the pyramid.

2. Lesser Pyramids

In addition to the mastabas, the sands around the great pyramid also play host to a number of smaller pyramids. These structures act as tombs for the officials and engineers who oversaw the slaves in their work.

3. Funeral Temple

This chamber was dedicated to the gods of Egypt. Here, the final rites were performed and the body of the pharaoh made ready for his voyage to the afterlife. The only entrance to the pyramid is located in this room.

4. Narrow Corridor

All of the corridors inside the pyramid are very narrow and confining. As a rule, they stand no taller than four feet and are about a yard wide.

5. First Burial Chamber

In the event that the king should die before any of the other burial chambers were completed, he would be laid to rest here.

6. Second Burial Chamber

If the pharaoh were to die before construction of the pyramid were finished, his body would be placed in this room.

7. Crypts

Once the funeral rites had been completed and the pharaoh placed in the hands of the gods, the priests who oversaw his burial would take their own lives. Their bodies would remain here while their spirits travelled with the pharaoh to his new kingdom.

8. Funeral Barge

In order for the pharaoh's spirit to make the journey to the afterlife, it was believed that he needed a craft to travel in. Thus, this chamber was built around the hull of an ornate funeral barge.

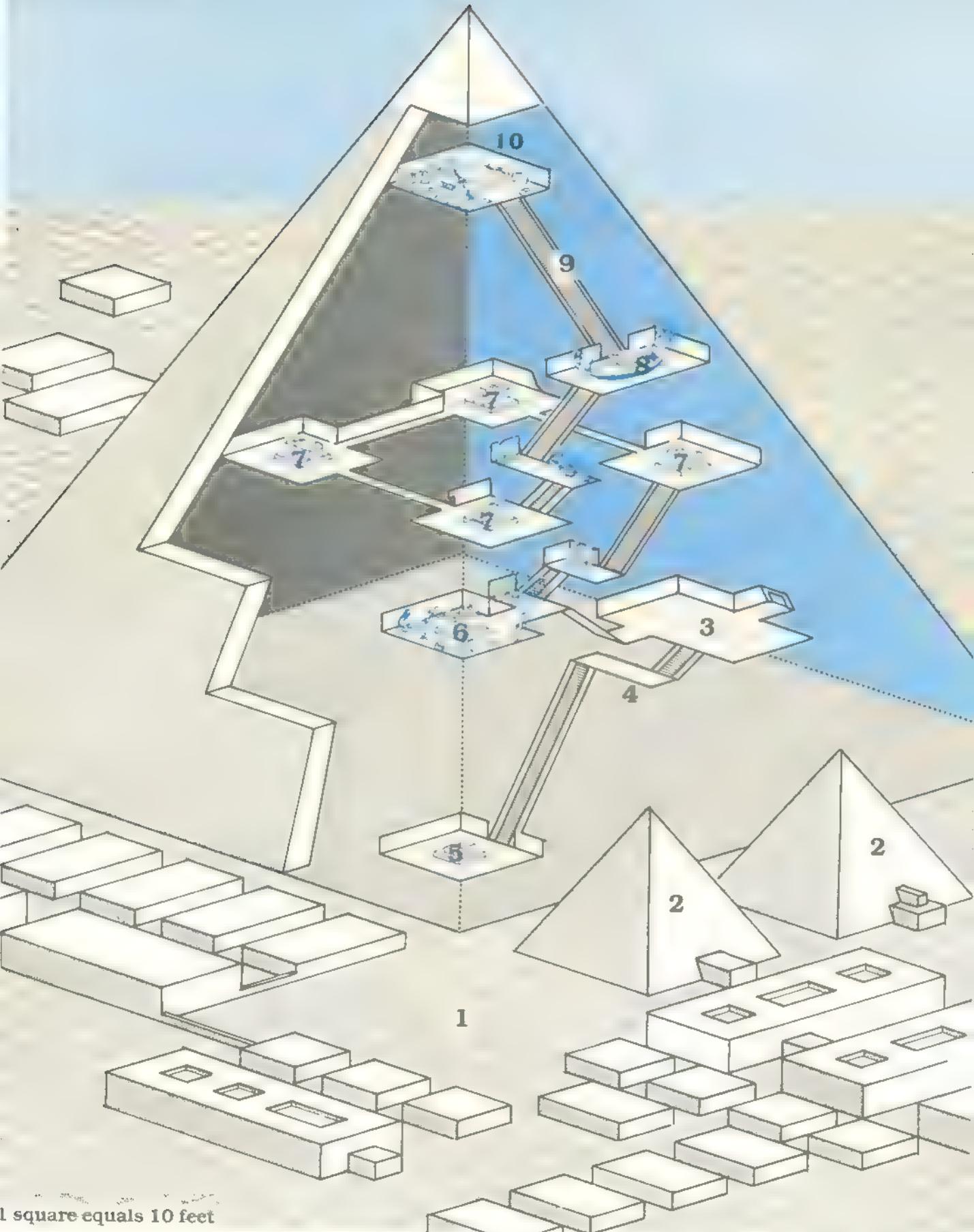
9. Grand Hallway

Unlike the other halls in the pyramid, this is a high arched affair. Its walls are covered with ornate carvings depicting the life of the pharaoh.

10. Main Burial Chamber

This lavishly decorated chamber was the heart of the pyramid. Here, in an ornate sarcophagus, the body of the pharaoh rests for all time.

The Great Pyramid





Ra is the father of the Egyptian pantheon. He gave birth to Shu, who became the air, and Tefnut, who became moisture. He is the grandfather of Geb (the earth) and Nut (the sky), and the great-grandfather of Osiris, Isis, Set, and Nephthys. Together, these gods form the Great Ennead of Heliopolis, the city of the sun. He is said to have created mortal man from his tears.

Every day, Ra rises above Manu (the hill of sunrises) aboard his great boat Manjet and looks down upon the world with his blazing eye (the sun). Manjet is a large war galley that was constructed from solar flames and is sheathed in an aura of fire that will inflict 40 points of damage each round (no saving throw) to any being that touches the craft without Ra's permission. At night, Manjet transforms itself into Mesektet, a funeral barge, and Ra guides it back across the waters of the underworld, so that he may once again cross the sky in the morning. In both forms, the craft radiates an *anti-magic shell* that prevents anyone but Ra from employing spells. In addition to its obvious ability to *fly*, the craft can become *invisible*, assume a *wraithform*, or *plane shift* when commanded to do so by Ra. Thrice per day Ra can command Manjet (but not Mesektet) to deliver a bolt of solar fire at any target in his sight. This bolt always hits and inflicts 100 points of damage (no saving throw and no defense).

There is a great bond between Ra and the pharaohs of Egypt. Without his divine grace, they cannot rule. Anyone who claims the throne of Egypt without approval from the sun god will be instantly consumed by fire. There is no warning, no chance of survival, and no hope of resurrection.

Ra is the patron of many things, but is most commonly associated with the sun and kings. He is noted for his diplomatic skill and his general dislike for the humans he created from his tears.

Role-playing Notes: Ra maintains a low profile. He has little interest in the affairs of men, for he finds them bothersome and petty. His stature as King of the Gods and as the God of Kings, however, makes him an important figure in daily life. Thus, he does his best to be a responsible deity and watches over his followers on Earth. Omens from Ra often take the form of strange behavior on the part of the sun.

Statistics: AL In; WAL any lawful; AoC the sun, kings; SY ankh on a solar disc.

Duties of the Priesthood

Priests of Ra are often the advisors to kings, if not kings themselves. Priests of Ra must greet him each morning as he guides Manjet into the sky and bid him farewell at dusk when he leaves the sky. Failure to meet these obligations is certain to result in the loss of spells until the oversight is corrected.

Requirements: AB standard; AL lawful good; WP any; AR a; SP all, astral, charm, creation, elemental, sun, weather; PW 1) *light*; 5) *continual light*; 10) *shape change* (into a hawk); 15) *sunray*; TU turn.

Ra's Avatar (priest 20, wizard 19, warrior 15)

Ra's avatar takes the form of a large and powerful warrior with a hawk's head. His left eye glows brightly, for it is a piece of the sun. Ra's avatar often carries a glowing ankh as a symbol of his great power and is often found riding Manjet or Mesektet. Although the avatar will fight if pressed, he prefers to negotiate solutions to problems. He has access to any sphere or school of magic for his spells, but favors those spells that employ fire, heat, or bright light.

Str 20	Dex 20	Con 25
Int 25	Wis 25	Chr 25
MV 24 f	SZ 7'	MR 80%
AC -3	HD 20	HP 300
#AT 2	THAC0 3	Dmg 1d10 (fist) +8

Special Att/Def: Ra's avatar does not normally employ weapons in combat, for his powerful blows can inflict great damage. The avatar himself can be hit only by spells or magical weapons with at least a +3 enchantment. Each round, he may unleash from his eye a stream of solar flame that has a range of 400 feet and inflicts 4d20 points of damage to anyone it touches. Victims are entitled to a saving throw versus breath weapons, with success indicating that they take only half damage. In addition, he can use his ankh to instantly destroy any form of undead creature or any being that is not on its home plane.



Following their creation by Ra, Shu and Tefnut produced numerous offspring. The first of these was Geb, who became the earth. Geb was so enraptured with his sister Nut (the sky), that they instantly embraced. After they had produced four children of their own (Isis, Set, Osiris, and Nephthys), Ra instructed Shu to break up the embrace.



Geb is able to exert absolute control over any creature from the Elemental Plane of earth and can summon 2-12 earth elementals to fight for him at any time. He can instantly negate any spell involving earth, rock, mud, or the like and cannot be harmed when he stands on solid ground.

Role-playing Notes: Geb was once a curious and quick-tempered god, but he has mellowed since his birth and now takes a more even-tempered (and safe) approach to life. Geb's true form is that of a huge man with dark brown skin and burning eyes. He always wears a golden crown as a symbol of his divine power.

Statistics: AL ng; WAL any; AoC the earth; SY mountain.

Geb's Avatar (warrior 17, wizard 15)

Geb's avatar, like the god himself, appears as a hulking man with dark brown skin and smoldering eyes. He traditionally carries a quarterstaff +3 in combat that can duplicate the function of any magical item or magic spell relating to the earth. For example, he can command it to function as a spade of colossal excavation or to cast a transmute rock to mud spell. He can draw upon any school of magic for his spell abilities.

Str 25	Dex 23	Con 25
Int 22	Wis 20	Chr 22
MV 12	SZ 10'	MR 30%
AC -3	HD 18	HP 270
#AT 2	THAC0 1	Dmg 1d6 + 3 (staff) +14

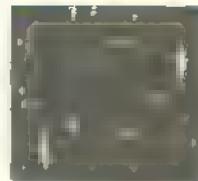
Special Att/Def: In addition to his quarterstaff, Geb's avatar can regenerate 25 hit points per turn when he is in contact with the earth. Once per day, he can summon 2-8 earth elementals to fight for him. He can employ an imprisonment spell once per round, no matter what other action he is attempting. Only +3 or better magical weapons can harm the avatar of Geb.

Duties of the Priesthood

Priests of Geb are friends of the earth. They have much in common with dwarves in that they love deep caverns and the splendors of mighty mountain ranges.

Requirements: AB standard; AL n; WP a; AR a; SP all, astral, combat, creation, elemental, guardian, protection, summoning; PW 1) infravision (60 feet); 2) detect grades and slopes (as dwarf); 3) detect stonework traps, pits, and deadfalls (as dwarf); 10) summon earth elemental; 15) imprisonment; TU nil.

Nut is both wife and sister to Geb, the earth god. The two are deeply in love and will never act in a manner that is harmful to the other. Because Ra had forbidden Nut and Geb to have children, she was forced to resort to trickery to bear her five young. Since Ra had decreed that Nut could not give birth on any day of any month of any year, she went to Thoth for help. Thoth managed to capture some of the moon's light and used it to create five new days (outside of Ra's domain). On each of these days, Nut gave birth to a new god.



In her true form, Nut appears as a tall, slender woman whose body is the black of the night sky. She sparkles with starlight and is enchanting to behold. Omens from Nut always take the form of patterns in the stars.

Role-playing Notes: Nut is as devoted to her husband Geb as he is to her. They are kept apart by Shu and the order of Ra that forbids them from having any more children. Nut is very sensitive to the concerns of those who are forbidden to marry the one they love and will often send her avatar to help out such couples.

Statistics: AL ng; WAL any; AoC the sky, couples forbidden to marry; SY stars against the night sky.

Nut's Avatar (wizard 20, priest 20)

When Nut's avatar is sent to the Prime Material Plane, she always takes the form of a slender, ebon skinned woman of outstanding beauty. She has access to any sphere or school of magic for her spells.

Str 20	Dex 25	Con 22
Int 25	Wis 25	Chr 25
MV 12, 24 f	SZ 7'	MR 30%
AC -3	HD 15	HP 150
#AT 1	THAC0 5	Dmg 1d4 + 3 (dagger) +8

Special Att/Def: Nut's avatar wields a black bladed dagger +3 in combat. Anyone struck by it must save versus spells or lose 2 levels instantly, just as if they had been struck by a vampire. Nut's avatar is immune to all spells that involve air and, because of Geb's watchful eye, those that involve earth as well.

Duties of the Priesthood

Priests of Nut are always female. Although they are permitted to love and expected to be true to their mates, they are forbidden to marry. Marriage services presided over by priests of Nut are considered a sure sign of conjugal bliss.

Requirements: AB standard (plus minimum charisma of 16); AL ng or cg; WP as wizards; AR a; SP all, astral, charm, divination, guardian, healing, protection, weather; PW 1) darkness (the reverse of light); 5) darkness, 15' radius; TU turn.



Shu, also known as "the upholder", is the god of the atmosphere. He is charged with holding up the sky and, thus, keeping Nut and Geb separated. Shu (and his wife Tefnut) were Ra's first children and he has great affection for them both.

As one might expect, Shu has complete control over the air and all things associated with it. Shu can control any creature from the Elemental Plane of Air and can summon 4-24 air elementals to serve him at any time. Shu can also negate any spell that deals with air or the atmosphere at will. In his true form, Shu looks like a normal, if divinely handsome, man who is constantly surrounded by a swirl of wind. He can control the velocity of these winds, which may range from gentle breezes to tornado force cyclones. Omens from Shu come in the form of strong winds and atmospheric phenomena.

Role-playing Notes: Shu is a heroic and noble god who serves as king of Heliopolis when Ra is absent or unavailable. He is fair and impartial, but less of a politician than Ra.

Statistics: AL Ig; WAL any good; AoC winds, the atmosphere; SY ostrich feather.

Shu's Avatar (warrior 20, priest 20)

Shu's avatar looks much like the god himself. He appears as a powerful and handsome man with a light blue tint to his skin. He eyes carry the gleam of summer lightning in them and his smile the warmth of a spring sunset. He can call upon any sphere for his spells, but prefers those that deal with the atmosphere or winds.

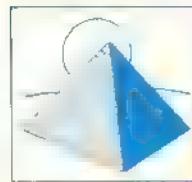
Str 24	Dex 23	Con 25
Int 23	Wis 23	Chr 20
MV 12, 24 f	SZ 7'	MR 35%
AC -3	HD 15	HP 180
#AT 2	THAC0 1	Dmg 1d6 + 5 (sword) +12

Special Att/Def: In combat, Shu's avatar employs a gleaming *short sword* +5. Anyone struck by this weapon must save versus breath weapons or be caught up in a great wind and carried away from the battle. Such persons will suffer 3d20 points of damage and be moved one mile away for each point inflicted. Shu is affected only by +3 or better magical weapons.

Duties of the Priesthood

Priests of Shu perform their services in large, open areas which are often full of wind gusts and drafts. They are required to pray and meditate during wind storms.

Requirements: AB standard; AL any non-evil; WP short sword; AR a; SP all, astral, elemental, guardian, protection, sun, weather; PW 5) create an area of calm (no winds) level x 5' in diameter; 10) control winds; TU nil.



The wife and sister of Shu, Tefnut embodies the moisture of the atmosphere. Her power is seen in the wrath of a storm or in the gentle dew found on plants at sunrise. As one might guess, she is sometimes fierce and angry and other times loving and gentle.

Villages in need of rain often call upon Tefnut to send them her life-giving gift while those in the grip of a great storm plead with her to spare them and turn her attention elsewhere.

Tefnut's true form is that of a slender, attractive woman with the head of a sleek lion. The air around her smells of rain and lightning and her voice is the deep rumble of distant thunder. Omens from Tefnut always come in the form of storms or rain.

Statistics: AL ng; WAL any; AoC storms, rain, and running water; SY pyramid and sun.

Tefnut's Avatar (wizard 20, priest 15)

Tefnut's avatar comes only in the form of a slender woman with the head of a lioness. She is often accompanied by 1-6 lionesses who obey her every spoken command and defend her without pause. She has access to any school of magic or to the all, animal, astral, elemental, summoning, sun, or weather spheres for her spells.

Str 19	Dex 23	Con 19
Int 23	Wis 23	Chr 24
MV 12, 24 f	SZ 7'	MR 30%
AC -3	HD 15	HP 150
#AT 1	THAC0 9	Dmg 1d6 + 3 (sword) +7

Special Att/Def: In combat, Tefnut's avatar can command her sword to transform itself into a stroke of lightning. Anyone hit by this weapon suffers normal damage and then must save versus spells or take an additional 5d20 points of electrical damage. In addition, she can unleash a *lightning bolt* (as per the spell) from her eyes in combat and is unaffected by any weapon of less than +3 enchantment.

Duties of the Priesthood

Tefnut expects her priests to cherish the storms that she sends to earth. As such, they are often found standing outside during fierce downpours that have caused everyone else to scurry for shelter.

Requirements: AB standard; AL any non-evil; WP short sword; AR a; SP all, astral, charm, creation, divination, elemental, protection, sun, weather; PW 1) predict weather (100% accuracy, 1 day ahead per level); 5) call lightning; 10) weather summoning; 15 control weather; TU nil.

The husband of Isis and son of Geb and Nut, Osiris has a dual nature. While he is often worshipped as a god of nature and plant life, he is also the protector of the dead. Osiris is the god who taught the Egyptians the arts of civilization and is very fond of his people. If any community that maintains a temple to Osiris is attacked, there is a 25% chance that Osiris will send his avatar to lead the battle against the invaders.

Osiris and Set are bitter enemies, for the latter once tricked him into lying down in a magic coffin. Once inside, Osiris was unable to escape and soon died. His wife Isis, mummified his body. In so doing she gave him eternal life and made him a god of the dead.

In his true form, Osiris is a tall, muscular man with a greenish tint to his skin. He can command or destroy any undead creature at will.

Role-playing Notes: Osiris is a wise god who rules Heliopolis in Ra's absence. He is very alert to the needs and desires of his followers and always has their best interests at heart.

Statistics: AL Ig; WAL any good; AoC vegetation, the dead; SY flail.

Osiris' Avatar (warrior 20, priest 18)

When Osiris sends his avatar into the world of men, it takes either the form of a great warrior with greenish skin or a mummy. He can call upon any sphere and can cast spells from the school of necromancy as if they were priest spells.

Str 24	Dex 19	Con 25
Int 25	Wis 25	Chr 24
MV 15	SZ 7'	MR 40%
AC -3	HD 15	HP 220
#AT 1	THAC0 1	Dmg 1d6 + 4 (flail) + 12

Special Att/Def: Osiris' avatar wields his royal flail in combat. This flail +3 has the same powers as a mace of disruption. He can be hit only by +3 or better magical weapons and is immune to all forms of necromantic or death magic. He can command or destroy any undead creature he encounters at will.

Duties of the Priesthood

Priests of Osiris must honor the dead and the places in which they rest. No priest of Osiris can ever take part in or condone the looting or violation of a grave, the removal of treasure from a fallen body (either friend or foe), or any similar action. Sacrilege of this type results in an instant loss of all powers and abilities. Priests who die while in such disgrace will become mummies (or some other form of undead, at the DM's discretion).

Requirements: AB standard; AL any non-evil; WP flail; AR a; SP all, astral, charm, combat, guardian, healing, necromantic, protection; PW 1) employ spells from the school of necromancy; 10) any *animate dead* spell has double effectiveness; TU turn (as if 2 levels higher).



One of the most prominent members of the Great Ennead, Isis is the goddess of motherhood and the ideal for all Egyptian women. She is daughter of Geb and Nut, the wife of Osiris, and the mother of Horus.



Isis introduced the custom of marriage to the Egyptian people and has served as the ruler of Heliopolis in the past. She was responsible for the transformation of her husband into a god of the dead.

Isis' true form is that of a tall and beautiful woman of classical nature. She has green eyes that dance with mystical highlights, and a soothing voice.

Role-playing Notes: Isis is a regal and noble deity who is eager to share the knowledge of the gods with humanity and often goes to great lengths to introduce her worshippers to new concepts and ideas. In many cases, these new ideas take the form of magic spells and enchantments.

Statistics: AL Ig; WAL any good; AoC marriage, magic, and motherhood; SY eye and teardrop.

Isis' Avatar (wizard 20, priest 20)

Like the goddess herself, the avatar of Isis appears as a lovely woman with a dark complexion, dark hair, and sparkling green eyes. Her voice is gentle and her words can charm any creature (no saving throw). She can call upon any school of magic or sphere for her spells.

Str 15	Dex 25	Con 15
Int 25	Wis 25	Chr 25
MV 15	SZ 7'	MR 100%
AC -3	HD 15	HP 170
#AT 1	THAC0 8	Dmg 1d10 (touch)

Special Att/Def: In combat, Isis' avatar seldom uses her ability to charm others. Rather, she employs her magical touch to inflict 1d10 points of damage. Any magical item or weapon used against her is instantly stripped of its power and destroyed—artifacts are entitled to a saving throw versus disintegration to avoid this effect. No spells will work on the avatar unless she wishes them to, and those casting spells at her are instantly stripped of their magical powers for 1-20 days unless they make a successful saving throw versus spells.

Duties of the Priesthood

Priests of Isis are, in actuality, multi-class wizard/priest characters. In the case of human worshipers, the normal prohibition against multi-class characters is waived.

Requirements: AB standard, plus must meet requirements for wizards; AL any non-evil; WP any; AR a; SP all, astral, charm, combat, creation, divination, elemental, guardian, healing, necromantic, protection, sun; PW 1) magic resistance of 5% per level; 10) never fails saving throws caused by magical attacks; TU nil.



PARKINSON

A cold and calculating god, Set is the jealous personification of evil. He always acts against the interests of mankind and the other gods of Egypt. His followers are a dark and scorned lot who work under cover of darkness and keep themselves cloaked in treachery and deceit.

Set was the son of Geb and Nut. His birth was horrific by any measure, for he tore himself free from his mother's womb and sprang upon the world as a foul and hideous thing. Although he has the body of a human male, his head is that of a jackal. Set's supreme act of evil was murdering the god Osiris.

Role-playing Notes: Set guards his power and his secrets carefully. He is always looking for ways to recruit new followers and disrupt the churches of the other Egyptian gods. Despite his loathsome nature, Set takes good care of his followers and will not willingly betray or abandon his people.

Statistics: AL le; WAL any evil; AoC evil, desert storms, drought, and chaos; SY coiled cobra.

Set's Avatar (rogue 20, necromancer 20)

Set's avatar generally assumes the form of the god himself, a man with a jackal's head. He can call upon any school for his spells save those normally forbidden to necromancers (illusion & enchantment/charm).

Str 20	Dex 25	Con 20
Int 23	Wis 23	Chr 23
MV 15	SZ 7'	MR 50%
AC -4	HD 20	HP 160
#AT 1	THAC0 11	Dmg 2d20 (bite) +8

Special Att/Def: When Set's avatar attacks, he does so with his spells and his powerful bite. Anyone bitten by him must save versus poison or be instantly slain. In addition, the avatar's skin is coated in poison so that those who touch him are subject to the same effects. At will, Set's avatar can cause anyone who meets his gaze (save versus spells to avoid) to instantly turn lawful evil. When this happens, they are also charmed by the avatar. Set's avatar can only be hit by +3 or better magical weapons.

Duties of the Priesthood

Priests of Set often oversee the activities of thieves, assassins, and other evil beings. It is not uncommon for an order of assassins to be headed by such an individual. They are not permitted to betray members of their order and must always work to promote "the brotherhood of evil."

Requirements: AB standard; AL any evil; WP any; AR a; SP all, astral, combat, guardian, healing, necromantic, protection, summoning; PW 1) backstab (as thief of equal level); 5) immune to all poisons; 10) attract 2d10 faithful rogue followers of evil alignment; TU command.



Daughter of Geb and Nut and twin sister of Isis, Nephthys was once married to Set. She left him in horror over the murder of Osiris and helped Isis (Osiris' wife) to revive her husband. Because of this, she often acts as a guardian of the dead.

Nephthys despises her former husband and will do everything in her power to thwart his plans for evil.



In addition to her duties as keeper of the dead, Nephthys is also the guardian of wealth. As such, her power is often invoked to defend tombs that have been filled with treasures. Anyone violating such a burial chamber is risking the wrath of this god.

Role-playing Notes: Nephthys is a somewhat greedy god who takes an interest in the accumulation of wealth by her followers. As such, she tends to favor those of her followers who are well off. She often rewards persons who are of help to her or her church by leading them to important treasures.

Statistics: AL cg; WAL any; AoC the dead and wealth; SY moon and ankh.

Nephthys' Avatar (wizard 18)

Like the goddess herself, Nephthys' avatar appears as a tall and beautiful woman of grace and dignity. Her eyes sparkle with the gleam of gold. Her touch can bestow great wealth upon any individual by raising the value of any object they hold to 100 times its original cost. Thus, if she touches a sword that cost 15 gold pieces to buy, it is transformed into a fine weapon worth 1,500 gold pieces. She can call upon any school of magic for her spells.

Str 15	Dex 25	Con 15
Int 25	Wis 25	Chr 25
MV 15	SZ 7'	MR 100%
AC -3	HD 15	HP 170
#AT 1	THAC0 8	Dmg 1d10 (touch)

Special Att/Def: Nephthys' avatar can only be harmed by magical spells or weapons of +3 or better. In combat, she is able to instantly slay any enemy with her gaze (save versus spells at -6 to avoid).

Duties of the Priesthood

Those who worship Nephthys are expected to accumulate great volumes of treasure. Once each year, they sacrifice 90% of their wealth to their god and begin again.

Requirements: AB standard; AL any non-evil; WP any; AR a; SP all, astral, combat, guardian, healing, protection, sun, weather; PW 1) double normal starting gold; 5) know the true value of any item on sight; 10) never lose at a gambling game; TU nil.



As the god of science, knowledge, and medicine, Thoth is an important figure in the Egyptian pantheon. Thoth is not related to any of the other gods in the Egyptian pantheon, a fact that makes him something of an outcast. On the other hand, there are those who believe that it was he, not Ra, who was the source of all creation. Thoth is very close to Isis, Osiris, and Horus.



It is said that Thoth maintains a set of three great books in which all knowledge is recorded. These books are locked away at the heart of a great crypt.

Role-playing Notes: Thoth is not generous with his knowledge, but neither is he covetous of it. For those who work long and hard at research and science, he is a faithful source of information. Thoth is truly omniscient.

Statistics: AL n; WAL any; AoC knowledge; SY ibis.

Thoth's Avatar (wizard 20)

Thoth sends his avatar into the world to help those who are seeking to unravel the mysteries of the cosmos. Anyone who is conducting scientific or magical research has a 1% chance per month of being visited by the avatar. If this occurs, the avatar will provide the researcher with answers to his questions far in excess of those he might have obtained without divine guidance. Thoth's avatar can call upon any school of magic for his spells and his magic always have maximum effects (maximum damage, duration, range, and so on).

Str 15	Dex 15	Con 15
Int 25	Wis 25	Chr 18
MV 15	SZ 7'	MR 100%
AC -3	HD 15	HP 150
#AT 1	THAC0 14	Dmg 1d6 +6 (staff)

Special Att/Def: Thoth's avatar wields a magical staff that acts as a combined *staff of command*, *staff of curing*, *staff of the magi*, *staff of striking*, and *staff of power* with unlimited charges. No other being can handle this weapon without being instantly affected as if hit by a *feeblemind*. There is no saving throw and even non-magic using characters can be affected by this curse. Thoth's avatar can only be hit by +2 or better magical weapons.

Duties of the Priesthood

Priests of Thoth are expected to learn all that they can and help to spread wisdom throughout the world.

Requirements: AB standard plus Int of 16; AL any; WP any; AR a; SP all, astral, charm, divination, guardian, healing, protection, sun, weather; PW 1) detect lie (always active, normal saves apply); 5) Intelligence and Wisdom increased by 1 point each; 10) commune with Thoth once per week; 15) Intelligence and Wisdom increased by 1 point each; TU nil.

Where Thoth is the god of knowledge and science, Ptah is often viewed as the god of artists and designers. While the two gods have much in common (neither of them is related to any of the other gods, for instance), there are important differences.



An architect planning a pyramid depends on Thoth for the mathematics to build it and calls upon Ptah for the inspiration that will make it a work of art.

In his true form, Ptah appears as a shaven-headed man with jet black skin. In his eyes is the fire of creativity that is the inspiration of all artists. Just as Thoth's priests claim that he created the universe, so, too, do Ptah's priests exert their claim to the founding waters.

Role-playing Notes: Ptah is a clever and dynamic god with a great love of art and beauty. He smiles upon craftsmen who produce works of great quality and will sometimes (5%) send his avatar to assure that such persons receive the recognition they deserve.

Statistics: AL In; WAL any; AoC artists, artisans, craftsmen, and travelers; SY mummified hand.

Ptah's Avatar (priest 20)

When Ptah sends his avatar into the world, it normally takes the shape of a powerfully built man with jet black skin and fire burning in his eyes. He can call upon any sphere for his spells.

Str 15	Dex 20	Con 15
Int 25	Wis 25	Chr 18
MV 15	SZ 7'	MR 25%
AC -3	HD 15	HP 175
#AT 1	THAC0 8	Dmg nil (see below)

Special Att/Def: Ptah's avatar can *plane shift* any individual to any other plane of existence with but a touch of his hand. While he must make an attack roll to strike his target, the victim is not entitled to a saving throw. Ptah's avatar is immune to all damage not caused by spells or magical weapons of +2 or better.

Duties of the Priesthood

Priests of Ptah are expected to be artists and scholars. As such, they must always take the artistic ability non-weapon proficiency. Individual Dungeon Masters may allow players to substitute skills like dancing or pottery for this slot if the character is clearly an artist and not just "another potter". In the eyes of many of his faithful, Ptah is considered to be the creator of the universe.

Requirements: AB standard plus Int of 16; AL any; WP any; AR a; SP all, astral, charm, creation, divination, elemental, summoning, sun; PW 1) 5% magic resistance per level; 5) teleport; 10) teleport without error; 15) plane shift; TU nil.



The son of Isis and Osiris, Horus was conceived following his father's death at the hand of Set. Afraid that he would also be slain by Set, Isis saw to it that her son was raised in secrecy by a family in the swamps of the Nile Delta.

Horus took his place among the gods when he reached adulthood and challenged Set. Horus brought all his might to bear and battled his uncle to a standstill. In the end, the goddess Neith was called upon to settle their dispute. After consideration, she ruled in Horus' favor (although Set was compensated to an extent).

In his true form, Horus appears as a hawk headed warrior of great physical power.

Role-playing Notes: Horus is a fierce and proud god. He is called upon by those who seek to avenge great wrongs or uphold the honor of their families. If any of his followers begins a quest to avenge the death of a family member, there is a 5% chance that he will send his avatar to aid them.

Statistics: AL cg; WAL any good; AoC the sun, revenge, war, and the sky; SY hawk's head.

Horus' Avatar (paladin 20)

The avatar of Horus is a dedicated foe of evil. He is merciless and relentless in his war against the forces of Set. He abhors all forms of deceit and treachery, and nothing will stand in his way when he is attempting to right a wrong or slay a traitor.

Str 25	Dex 25	Con 25
Int 20	Wis 20	Chr 18
MV 15	SZ 7'	MR 25%
AC -3	HD 15	HP 430
#AT 2	THAC0 1	Dmg 2d10 +5 (sword) +14

Special Att/Def: Horus' avatar wields a *sword of Horus* in combat. This magical weapon acts as a *sword +5, holy avenger*, but also has the special abilities of a *luck blade, defender*, and *vorpal sword*. In addition, Horus can employ a *sunray* or *firestorm* spell at will (once per round) and can only be hit by +3 or better magical weapons.

Duties of the Priesthood

Priests of Horus are, like the god's avatar himself, paladins. Unlike the traditional characters of this class as described in the *Player's Handbook*, they are only of chaotic good alignment. Thus, they are not bound by the normal restriction against chaotic behavior by paladins. Further, they cast spells as priests (not as paladins), but only gain the ability to turn undead upon reaching fifth level.

Requirements: AB as paladin; AL cg; WP any; AR a; SP all, combat, guardian, healing, necromantic, protection, sun; PW see above; TU special.



Few gods can match the fury of Anhur. However, unlike many war gods, he is a force for good. Like Horus, he fights only against the forces of evil and seldom, if ever, loses. The wrath of Anhur is slow in coming, for his wisdom is as legendary as his ability to make war, but it is inescapable once earned.

In his true form, Anhur is a mighty figure with four arms. He is often seen with a powerful lance that requires both of his right arms to wield and which is tipped with a fragment of the sun. When he sends his avatars into the world of men, they carry this weapon with them.

Role-playing Notes: As has been noted, Anhur is a fierce god, but one who is not quick to pass judgement on others. He expects his followers, especially his priests, to engage the forces of evil wherever they find them. There is no excuse for failure.

Statistics: AL cg; WAL any good; AoC war; SY bird of prey.

Anhur's Avatar (warrior 20)

Anhur's avatar always appears as a four-armed warrior with a mighty lance held in his right arms. He will initiate combat only against those of evil alignment, but will answer any attack upon himself or his followers with great rage.

Str 25	Dex 25	Con 25
Int 15	Wis 20	Chr 15
MV 15	SZ 7'	MR 25%
AC -3	HD 15	HP 430
#AT 2	THAC0 1	Dmg 2d10 +5 (lance) +14

Special Att/Def: The lance that Anhur's avatar employs in combat is a powerful weapon. In addition to being a *lance +5*, it has the abilities of a *ring of fire resistance, ring of protection, amulet of the planes*, and a *talisman of pure good*. Anhur's avatar can be hit only by +3 or better magical weapons and regenerates 10 hits per round.

Duties of the Priesthood

Like the worshipers of Horus, priests of Anhur are primarily warriors. They are often found advising generals or leading armies themselves.

Requirements: AB standard plus Str of 15; AL any g; WP lance; AR a; SP all, combat, guardian, healing, necromantic, protection, sun; PW 1) +2/level to hit points; 6) 2 attacks every 3 rounds; 13) 2 attacks per round; TU nil.

One of the most popular gods of the Egyptian pantheon, Bast (or Bastet) is the patron of pleasure and cats. While the Egyptians had gods who represented almost all forms of animal life, none was more important to them than the cat.



In her true form, Bast is a lovely woman with the head of a sleek feline. She is always found in the company of a great many cats of numerous varieties and no such animal will ever act against her interests.

Role-playing Notes: Bast is a goddess who delights in physical pleasures and yet maintains the quiet elegance of a feline. She is soft spoken and patient, but always a cunning and dangerous opponent. Her worshipers are the sworn enemies of Set and his minions, and will attack them on sight.

Statistics: AL cg; WAL any chaotic; AoC cats, pleasure seekers; SY cat.

Bast's Avatar (rogue 20)

Bast's avatar takes the form of a stunningly beautiful woman with the head of a cat. She can, at will, *shape change* into any form of feline and can always *command* felines to do her bidding. No form of cat will every attack her or act against her. Bast's avatar is able to employ all of the traditional thief's skills (such as hiding in shadows) at 95% effectiveness.

Str 20	Dex 25	Con 23
Int 20	Wis 20	Chr 25
MV 21	SZ 7"	MR 25 %
AC -3	HD 15	HP 150
#AT 1	THAC0 11	Dmg 2d10 (claws) +8

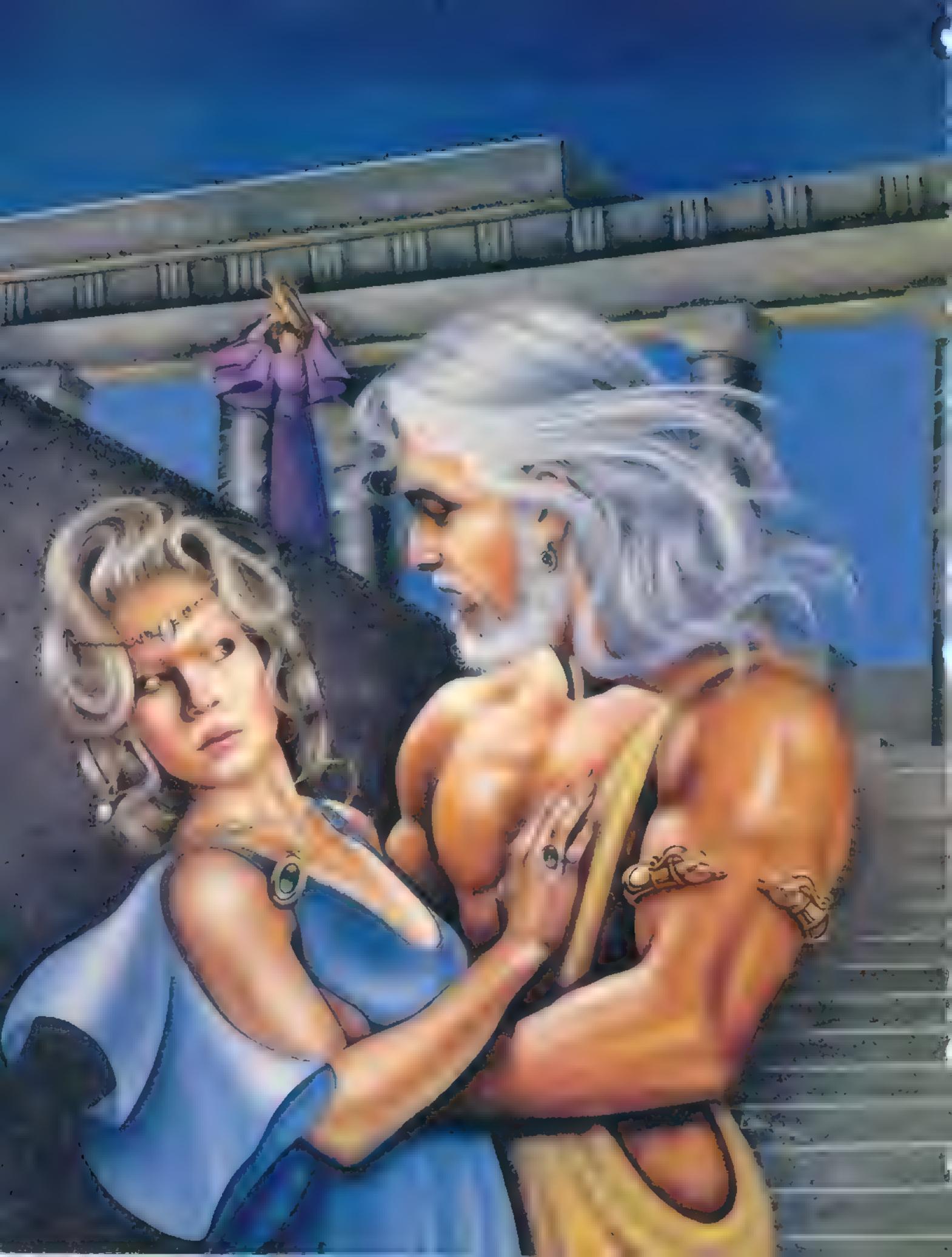
Special Att/Def: Bast's avatar attacks with her deadly claws. These deadly weapons can hit creatures only affected by magical weapons and inflict double damage against those of evil alignment. Any being struck by these claws must save versus poison at -4 or be *polymorphed* into a great cat and forced to obey the avatar's commands.

Duties of the Priesthood

Priests of Bast are required to keep cats as pets and to sample the physical pleasures of the world whenever they can. As one might imagine, this makes the worship of Bast a popular profession.

Requirements: AB as per rogue plus Wis of 12; AL any non-evil; WP as rogue; AR as rogue; SP all, animal, charm, combat, healing, protection, summoning; PW 1) hide in shadows and move silently as ranger of equal level; 5) *charm mammal* (affects felines only, no save is allowed, and the power is always in operation); 10) *shape change* (into any form of feline); TU nil.





Though it flourished 2,500 years ago, no other civilization has had as much influence on the spirit of the western world as ancient Greece. Our most basic and dearly held convictions, such as a man's right to liberty, to be ruled by a democratic government, and the inherent worth of the individual, are directly descended from Greek thought.

Geographically, ancient Greece was very much the same as modern Greece. Located at the southern tip of the Balkan land mass, it is a region of hard, limestone mountains separated by deep valleys, and cut almost in two by the narrow Strait of Corinth. To the east, hundreds of isles dot the clear blue Aegean sea, and the mighty island of Crete marks its southern edge in the Mediterranean. It is a small country, no larger than the state of Florida (even at the height of its expansion). Yet it also sits at the hinge of the European and Asian continents, and its shores once touched the waters of six separate seas.

Considering its central location, it is no surprise that a sophisticated culture developed at these crossroads. The ancient Greeks believed they were descended from a legendary race of heroes who would sail to the ends of the earth in search of the golden fleece, who would gladly fight a bitter ten-year war over a single beautiful woman, and who lived in a society of splendor and luxury. There is more than a kernel of truth to this legend. However, Greece was not the first civilization to rise in the Eastern Mediterranean.

From 1700 to 1400 B.C., the ancient and little-known civilization of the Minoans flourished on the island of Crete and in the waters of the Aegean sea. From what little is known of them, they were a vibrant and pleasure-loving people with a highly developed trading system that linked the islands of the Aegean sea together. Their civilization came to an abrupt end around 1400 B.C., probably when the volcano at Thera (modern Santorini) erupted with a force three times as great as that of the explosion of Krakatoa. Thera was buried under a blanket of pumice as much as 130 feet deep, cities on nearby islands were showered with fire and ash, and ships, harbors, even entire cities were washed away by tidal waves.

The Minoan society never recovered. But a new culture arose on the shores of the mainland. Building on the heritage left by the Minoans, a new sort of man established a spectacular civilization centered at the city of Mycenae that united many other early Greek cities under its influence. The Mycenaeans were great builders who erected citadels with walls ten-feet thick, and who buried their leaders in enormous beehive tombs made of stones weighing as much as 120 tons. They were immensely wealthy, especially when it came to gold—a great deal of which they earned through piracy and brigandage. Unlike the Minoans, the Mycenaeans were a warlike people who wandered far on adventurous missions undertaken in the search for gold, and it was their exploits that the famous poet Homer portrayed.

Their lust for warfare seems to have been the downfall of the Mycenaeans. It was one of their kings, Agamemnon,

who led them into the long war with Troy. This bitter war left Mycenae weak and shattered by civil strife, with disrupted trade routes and no political allies to help them rebuild.

While Mycenae crumbled, it was infiltrated and finally obliterated by waves of less civilized Greeks from the north, the Dorians. They eventually succeeded in destroying it altogether, and Greece fell into a Dark Age that lasted from 1200 to 750 B.C. Citadels fell into ruins, record-keeping vanished, the art of writing disappeared, and the secrets of fine craftsmanship were lost.

After the fall of the Mycenaean civilization, each city, with its surrounding hamlets and farms, was a separate social unit. In chaos of the Dark Ages, they became little more than garrisons ruled by a commander and his captains. Military governments evolved into hereditary monarchies, and the king became the religious as well as secular head of the community.

The many city-states developed along different lines, giving rise to a wide variety of ideas that would later serve as the basis for the intellectual and political freedom so crucial to the development of Greek culture. Yet the Greeks still shared the same language and many other common characteristics. Despite the many different patterns along which the city-states developed, the Greeks shaped a national character that encompassed all of the individual variations of the city-states.

As the Dark Ages stabilized, the Greeks began sharing the discoveries and insights of their individual cities. They relearned and improved upon the arts that had fallen into decay with Dorian migrations. Trade began to flourish again and, in 776 B.C., the first Olympic games were held in honor of Zeus.

Perhaps the most important rediscovery, however, was the revitalization of the written word with the appearance of a Greek alphabet well-suited to literature and other needs. The reappearance of writing allowed the precise and widespread communication of new ideas, and increased the cohesion of Greek society.

As the economic revival spread through Greece, the military role of the kings began to decline (though it did not disappear entirely). In city after city, the kings were deposed or reduced to figureheads. They were replaced by a council of local aristocrats who shared the power formerly held by one man, laying the foundations for what would later become the world's first true democracy.

The New Age

As Greece emerged from the Dark Ages, each of the city-states (known as polises) developed a unique character and culture. The extremes of this diversity are best illustrated by two of the most famous polises, Athens and Sparta.

Sparta was established by the same uncivilized Dorian invaders that plunged Greece into the Dark Age, and remained essentially Dorian until the collapse of ancient Greece itself.

It was always organized as a stern, military camp, ruled by two kings from its earliest days to its last. Citizens of Sparta were pawns of the polis, rigidly controlled from birth to death. From the age of seven onward, children were trained for war, learning to use weapons, accept harsh discipline, and endure physical hardship without complaint. The average citizen's home life was also extremely limited and controlled. The men ate in a common mess, could not live with their wives until the age of 30, and children were considered property of the polis to do with as it pleased.

At the other extreme was Athens, which had resisted the Dorian invasions by virtue of its location. Sitting atop the rocky acropolis, it repulsed the invaders and served as Greece's repository of ancient knowledge through the Dark Ages. The Athenians established the world's first true democracy, in which all free adult males met 40 times a year to vote upon questions important to the polis. Its small population was extremely civic-minded, and every man cheerfully volunteered to do his part to keep Athens and its democratic government strong.

The Athenians felt they had an exalted duty to spread liberty and democracy to all parts of Greece. Toward this end, in 478 - 477 B.C., they established the Delian League, a confederation of over 250 polises allied in the name of mutual defense. In addition to their mutual military needs, however, the members of the Delian League were bound together by a far stronger force: cultural affinity.

Although each polis was (at least in theory) a free and independent state, the ancient Greeks recognized that they shared a common heritage. They spoke some form of the same language, worshiped the same gods, and followed the same customs. Despite the constant bickering between city-states, each man recognized that, after his own polis, he owed his loyalty to the diverse conglomeration of cities that made up the Greek nation.

More importantly, however, each man held a well-defined philosophy of life that marked him as being distinctly Greek. The Greeks believed that a man must be honored for his individual worth and treated with respect just because he was himself. They believed that a man's talents were a gift from the gods, and, therefore, that he should make the most of them. They viewed death as a dismal state that could not be avoided, and believed the only escape from death lay in carving an imperishable legend through magnificent accomplishments. Therefore, they lived their lives to the fullest, and pursued fame with astonishing energy. Each of these cultural threads, all vital in their own right, was woven together to form the fabric of the vibrant Greek culture.

The Greek quest for excellence in all things led to the development of many principles that remain the foundation of free societies today. The Greeks were the first to establish laws that could not be changed at the personal whim of a ruler, and designed their legal systems to secure life and property for all their citizens. They learned to diagnose diseases

through the careful observation of its symptoms, laying the foundations for modern medicine. They were the first people to carefully and truthfully record history in the form of verifiable facts, establishing the basic premise for all historical study that has followed.

Despite their idealistic lifestyle, the Greeks were more keenly aware of the shortcomings of humanity than any other ancient civilization. In the ancient world, the Greeks were famous for their churlish tempers, especially where honor or reputation was concerned. In legend and drama, their heroes always suffered from serious failings that often led to their downfall. Even the greatest of their idols had flaws such as overweening pride, rashness, cruelty, vengefulness, stubbornness, and every form of foible known to man.

The Greek Pantheon

To the Greeks, man was the measure of all things, and their gods mirrored them faithfully. Like men, the gods were noble and proud, but they were also quarrelsome, scheming, and lecherous. These deities appeared in more or less human form, though they were always more beautiful than any mortal could hope to be. Invariably, the gods suffered from human faults and engaged in very human behavior, such as falling in love, resorting to treachery to win a cherished goal, and hungering for power. Unlike the gods of many ancient civilizations, the deities of the Greeks were far from remote or mysterious. Their motives could almost always be understood in human terms.

There were two important differences between the gods and men, however. Although the gods were moved by the same emotional forces that ruled the lives of men, they were not expected to follow the rules of human behavior. They were free to engage in all sorts of conduct that would never be tolerated in human society: thievery, lechery, gluttony, adultery, and so on.

The second important difference between gods and men was power. The Greek gods were all, to some degree, embodiments of power, whether in the physical world or in the minds of men. They controlled literally everything, from the storms that ravaged the seas to the love that bound men and women together. It was because of this power that the Greeks sought the favor of the gods through prayers and sacrifices. When the Greeks honored excellence in any domain, it was the gift of some of this godly power that they were praising.

The Greek gods, who were thought to live atop the snowy heights of Mount Olympus, were ruled by the mighty Zeus. But this was not always so, for the Mycenaean gods were older than the Greek gods, and the Minoan gods were older still. Thus, the Greek gods had a history of their own, just as the Greek culture did.

In the beginning, there was only Chaos, from which were formed Gaea (the earth), Tartarus (beneath the earth), and many other primeval gods such as Eros, Night, and Day. Gaea created Uranus, the Mountains, and the Sea, then she

married Uranus and gave birth to the Titans, the Cyclopes, and the Hecatoncheires.

Uranus turned out to be a harsh and jealous husband who cruelly kept the Hecatoncheires prisoner inside their mother. In retaliation, she called upon her other children to avenge her, and the Titan Cronus wounded his father so severely that the cruel Uranus was vanquished. The Furies, the Ash-Tree Nymphs, and the Giants were created when the deposed ruler's blood fell to earth.

After assuming his father's reign, Cronus married Rhea. But, fearing that one of his offspring (who were the gods) would usurp his throne as he had his father's, he swallowed all of his children as Rhea gave birth to them. The furious Rhea managed to hide her sixth born child, Zeus. After growing to manhood on the island of Crete, he returned to his father disguised as a cupbearer. Zeus served Cronus a potion that caused the Titan to vomit up the young god's siblings and the gods united to overthrow their despotic father.

The task was far from over, however. After their victory over Cronus, Zeus and the other gods had to battle the rest of the Titans. After more than a decade of cosmos-shaking warfare, in which the elements of nature raged unchecked, the gods finally managed to confine the Titans to Tartarus, the Greek underworld. Next, the gods had to fight a similar battle against Typhoeus, a hundred-headed dragon that Gaea had created to attack the gods after the defeat of her Titans. The gods had no sooner buried the monster beneath Mt. Etna than the Giants challenged their rule. It required all of their prowess and the assistance of the mortal Heracles to kill the giants. Finally, after vanquishing the Titans, Typhoeus, and the Giants, the gods were at last the unchallenged rulers of Olympus and the earth.

Their domain was far different than the world we know today, however. The home of the gods, Mount Olympus, stood at the center of the earth. Around the earth ran a limitless river called Ocean. On the far shore of this river lived the Hyperboreans, a race of blessed men who did not know care, toil, illness, or old age. Their home was isolated from the rest of the world, being completely unapproachable by land or sea.

To the West was Hesperia, populated by such monstrous beings as the Cyclops, the cannibalistic Laestrygonians, Scylla, Charybdis, and the Sirens. Beyond Hesperia lay the Elysian Fields, where certain favored heroes went when they died.

To the South were the Ethiopians, the lucky, virtuous people with whom the gods banqueted. In the East were the barbarians, fierce peoples who could not speak Greek and did not know the blessings of civilization.

Directly beneath the earth was the kingdom of Hades, where the dead went to fade into nothingness. Below Hades was Tartarus, the vast realm of nebulous darkness where the gods had confined the Titans.

New Spells

Enhance (Alteration)

Eighth Level Wizard

Range: Touch

Components: V,S,M

Duration: Permanent

Casting Time: 1 Hour

Area of Effect: One person

Saving Throw: None

Although many high-level wizards know the *enhance* spell, it is one they rarely use. It is powerful, dangerous, and exhausting, so it is employed only in the most dire circumstances, or as a reward for deeds truly worthy of heroic status.

By means of an *enhance* spell, the wizard can permanently increase one Attribute score of his choice. The caster can never cast this spell upon himself, and casting it upon another character is so fatiguing that he must rest in bed for a full week (or lose one point of Strength permanently).

On those rare occasions when a wizard does cast this spell, he names the Attribute score he is modifying (Strength, Dexterity, Constitution, Intelligence, Wisdom, or Charisma). He rolls 1d4 and adds the indicated number of points to the desired attribute. The target gains all of the appropriate bonuses and special abilities associated with his new attribute score.

Following the casting of this spell, however, the wizard loses a number of Constitution points equal to one greater than the number of points he bestowed upon his subject. Thus, if a wizard uses this spell to increase a hero's Strength by 3 points, the wizard himself loses 4 Constitution points. This loss is permanent.

No attribute may ever be increased above 22 by this spell. If the target's Strength attribute is modified to 18 and he happens to be a warrior, the target rolls percentile dice normally to determine exceptional strength.

Any time this spell is cast, there is a basic 30% chance that it will backfire. This chance is modified by -1% for each level of the caster. A 16th level wizard, for example, would stand only a 14% chance of backfire ($30 - 16 = 14$). When the spell backfires, the wizard loses 1d4 points in the Attribute score he named.

The material component of the *enhance* spell depends upon the attribute score that is being modified:

Strength

The horn of a black bull

Wisdom

Two wing feathers from an owl

Intelligence

The tusks of a boar

Dexterity

The whiskers of a cat

Constitution

The claws of a bear

Charisma

A lock of hair from a woman with a

Charisma of 16 or more

Favor (Invocation/Evocation)

Fifth Level Priest

Sphere: Protection

Range: Touch

Components: V,S

Duration: 1 week per level of caster

Casting Time: 1 hour

Area of Effect: one individual

Saving Throw: none

By casting a *favor* spell, the priest is asking his deity to watch over the target (which may be himself). Usually, the *favor* spell is cast upon a great hero, such as Odysseus or Jason, just before he undertakes a magnificent deed.

The effectiveness of the spell depends upon how the priest's god views the glory of the deed to be undertaken. Usually, as the god's *favor* is somewhat arbitrary, this is determined by rolling 1d6. For the duration of the spell, the target's saving throws are modified (in the positive direction) by the result. In cases of especially glorious undertakings, the DM may assign a saving throw modifier that he feels is appropriate.

In addition, the target is blessed by a pledge of one godly intervention. In practical terms, this means that, during the duration of the spell, the player character may reroll any single die roll that affects him personally. The player character may ask the god to honor his pledge of intervention only once, even if the second roll was unsuccessful.

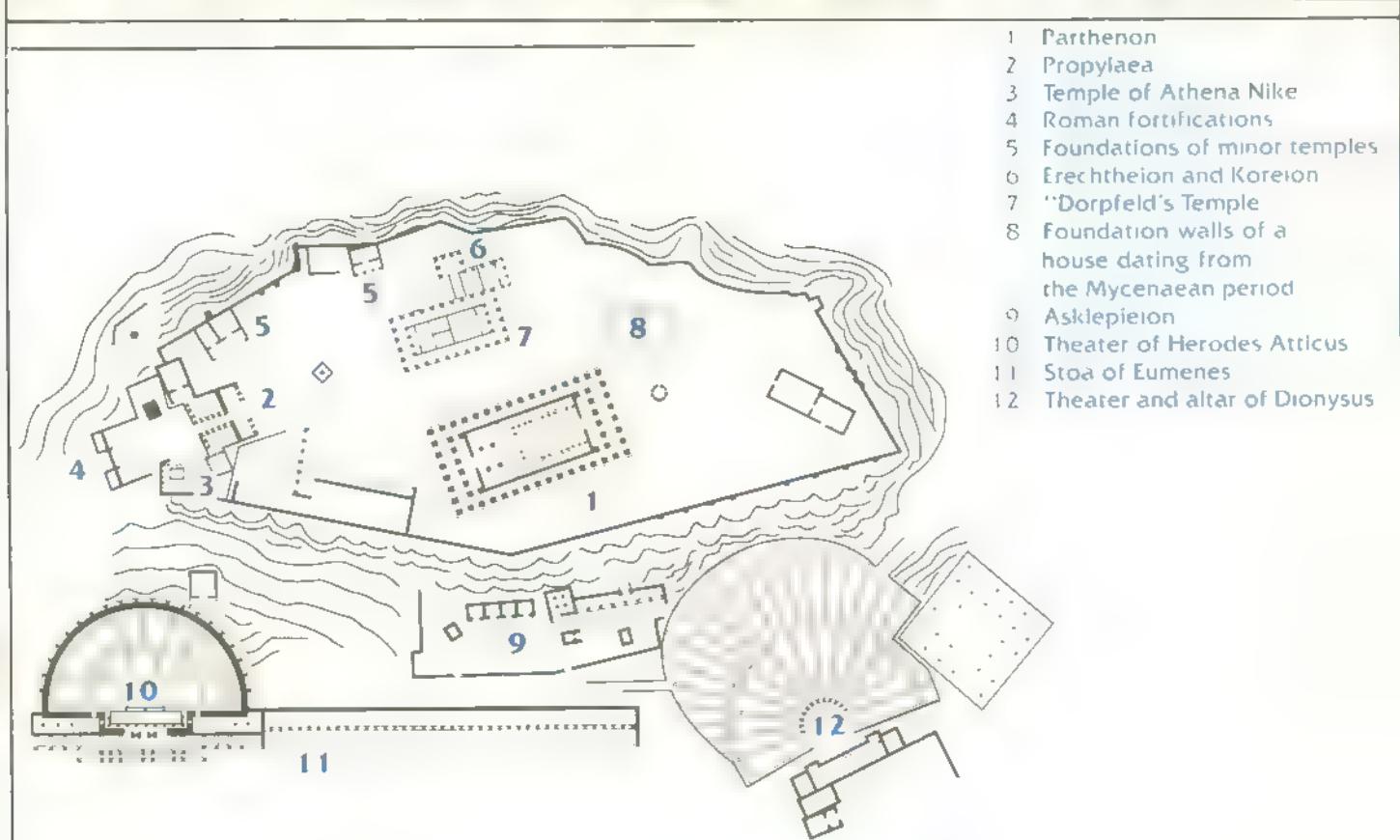
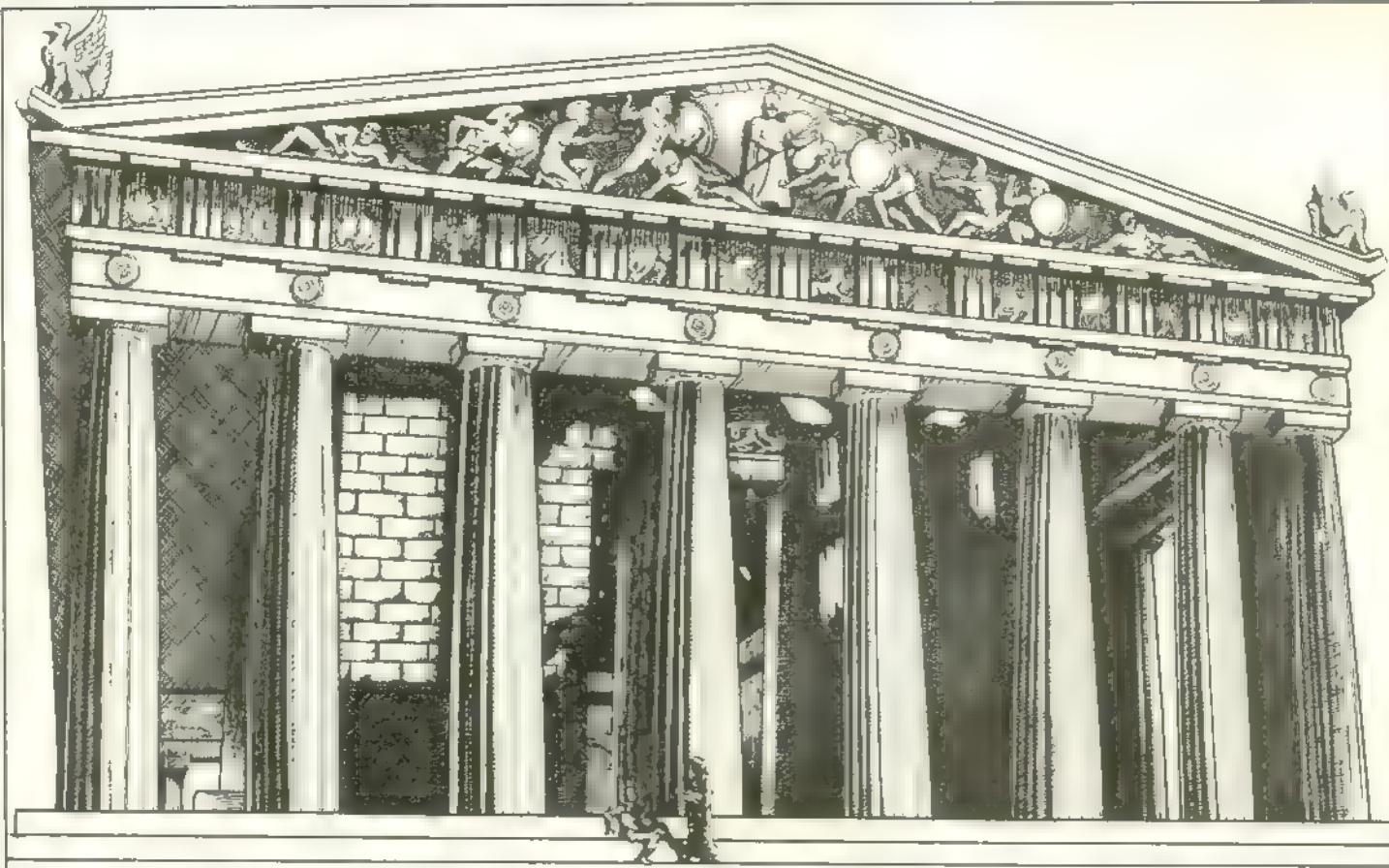
The gods will never grant more than one *favor* spell to a single group of adventurers or a single adventurer, and usually insist that the spell be cast upon the group's leader. If a second *favor* spell is attempted, both it and the first are lost.

New Magic Items**Aegis**

This magical *shield +5* is made from a goatskin with golden fleece. Bearing a depiction of the head of a beautiful woman with snakes for hair, it has two magical powers. If the bearer shakes it, anyone looking upon it must save versus fear or flee in panic for 1d10 turns. At the bearer's command, it also acts as a *cloak of displacement*.

Aegis is usually carried by Zeus, but he sometimes loans it to Athena or a favorite mortal hero.





Greek Temple Complex



Gaea is the mother and sustainer of all life. She married Uranus and thus gave birth to the Titans and two broods of terrible monsters, the Cyclopes and the Hecatoncheires. Even after the rise to supremacy of the Olympians, Gaea continues to be widely worshiped. She presides over marriages, nursing the sick, and is foremost among the oracles (before Apollo took it over, the great oracle at Delphi belonged to her). In her true form, Gaea is the earth itself.

Role-playing Notes: Although she is widely worshiped, Gaea is one of the most aloof of Greek gods—which is to say she does not spend *all* of her time meddling in the affairs of mortals. Still, if the proper sacrifices of fruits and animals are made to her, Gaea has been known to lend her aid to those in dire need. She has an affinity for hideous monsters, however, and will never aid anyone in fighting them. In fact, she may well aid the monster if the battle is brought to her attention.

Omens from Gaea can take any form associated with nature, such as foul weather, plagues, abundant crops, etc.

Statistics: AL n; WAL any; AoC fertility, health, prophecy; SY basket of fruit.

Gaea's Avatar (druid 24)

Gaea's avatar takes the form of a mature, buxom beauty. She can call upon the all, animal, charm, elemental, healing, plant, and weather spheres for her spells.

Str 20	Dex 20	Con 22
Int 20	Wis 20	Cha 24
MV 24	SZ 10'	MR 60%
AC -3	HD 24	HP 192
#AT 1	THAC0 -3	Dmg 1d4 +1 (sickle) +8

Special Att/Def: Gaea's avatar wields a black sickle that forces all those hit by it to save versus death or be instantly slain. In addition, any being that looks uninvited upon Gaea's avatar must save versus petrification or be blinded for 1d10 days.

Duties of the Priesthood:

The primary duty of priests of Gaea is overseeing planting and animal husbandry. They must also minister to the sick, and often serve as oracles for their communities. All of Gaea's priests are druids.

Requirements: AB as druid; AL n; WP club, sickle, quarterstaff, other agricultural implements; AR b; SP all, animal, divination, elemental, healing, plant, and weather; PW 5 cure disease; 15) divination; TU turn.



Uranus was the early god of the sky and heavens, and Gaea's husband. He was horrified by the hideousness of his offspring with Gaea—the Titans, Cyclopes and Hecatoncheires. He shut them up inside their mother Gaea, which both pained and angered her. To avenge herself and her children, she persuaded one of the children, the Titan Cronus, to attack Uranus. The Furies and the Giants were born when Uranus' blood fell on the earth, and the goddess of beauty, Aphrodite, rose out of the sea-foam where it mixed with his blood. What happened to Uranus after the attack is unclear, but he may still be watching the earth from a secret hiding place.

Role-playing Notes: Uranus is a bitter old god in hiding from his progeny, who do not even realize that he is still alive. He delights in causing harm to Gaea and spoiling the machinations of the Olympian gods. He will always send his avatar to hinder any attempt to free the Titans or reach the site of their imprisonment (see Titans).

Omens and portents from Uranus are so subtle as to go almost unnoticed, for he is quite fearful of revealing his presence. Still, the especially wise or astute may detect his hand in unusual events in the heavens.

Statistics: AL ce; WAL any non-good; AoC sky; SY stars.

Uranus' Avatar (fighter 24)

Uranus' avatar is an old, grizzled warrior. His dark eyes burn with the unspoken desire for revenge.

Str 22	Dex 18	Con 18
Int 18	Wis 15	Cha 15
MV 24	SZ 6'	MR 60%
AC -6	HD 24	HP 192
#AT 2	THAC0 -3	Dmg 1d8 (sword) +10

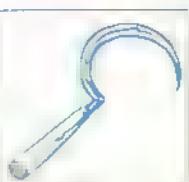
Special Att/Def: Uranus' avatar wields a sword that cuts through any non-magical material as if it were cloth. Thus, his enemy's AC is never better than 5 (unless due strictly to Dexterity). Uranus' avatar also regenerates 5 hit points at the end of each combat round, and cannot be harmed by any non-magical weapon or attack.

Duties of the Priesthood:

Uranus' priests are members of a secret sect. They hire themselves out as fighters, then secretly employ their divine powers to further their true master's ends.

Requirements: AB standard plus Str 13+; AL any non-good; WP any; AR a; SP astral, combat, divination, healing, protection; PW 10) cast spells without verbal, somatic, or material components; TU turn.

The youngest of the Titans born to Uranus and Gaea, Cronus was the ambitious one who attacked his father and then assumed the throne to become ruler of the universe. However, when his mother Gaea prophesied that one of his children would overthrow him as he had his father, Cronus proved just as despotic as Uranus. As his wife, Rhea, gave birth to the Olympian gods, he seized them and swallowed them up. His plan might have worked, had Rhea not tricked him into swallowing a stone instead of her sixth child. This god, Zeus, eventually returned to lead the successful revolt against him. Because of his past actions, Cronus was imprisoned in Tartarus.



Role-playing Notes: Because Cronus remains penned in Tartarus, he is unable to influence events on earth except through his avatars. Therefore, at least one avatar is constantly moving about Greece, promising men great rewards in return for worshiping Cronus and turning their backs on the Olympian gods. On occasion, these avatars rise to a position of power in a polis, and the result is invariably war as the avatar attacks the power bases of Cronus' rivals. Because of his imprisonment, Cronus cannot send omens or portents.

Statistics: AL le; WAL any evil; AoC sinister ambition; SY sickle.

Cronus' Avatar (fighter 20)

Cronus' avatar is an evil looking fighter with a gleam in his otherwise dark eyes. He often passes himself off as a human warrior with no claim to his divine status.

Str 21	Dex 18	Con 18
Int 18	Wis 15	Cha 14
MV 20	SZ 6'	MR 40%
AC -3	HD 20	HP 160
#AT 2	THAC0 1	Dmg 1d4 +1 (sickle) +9

Special Att/Def: Although it is not magic, Cronus' adamant sickle cuts through any material it touches, effectively lowering his opponents' AC to a maximum of 5 (unless due strictly to Dexterity). Beings hit by the sickle must save versus death or lose whatever appendage it hits (DMs should determine this randomly or by decree based on the situation).

Duties of the Priesthood:

Cronus is no longer worshiped actively by the people of Greece. Nevertheless, there are small sects of priests dedicated to him in Athens, Rhodes, and Thebes who are constantly trying to recruit worshipers through the promise of power or money. In these three cities, the priests organize large harvest-time festivals in which class distinctions are abolished. Their intention is to use the festival as a recruiting tool.

Requirements: AB standard; AL any non-good; WP sickle; AR a; SP none (Cronus cannot grant spells); PW none; TU nil.

Rhea was originally worshipped as the Great Goddess of Minoan Crete, and is an example of the Great Mother goddess who took many names and shapes throughout the ancient Middle East. Above all, she symbolized fertility, in which her influence extended over plants, animals, and humans. She also controlled the varying seasons, caused products of the soil to flourish, and even protected men in battle.



Eventually, she became the wife of Cronus and gave birth to the Olympian gods. After Cronus swallowed Hestia, Hera, Demeter, Hades, and Poseidon, she saved Zeus by substituting a rock in swaddling clothes. Rhea's anguish over the loss of her first five children was ended when Zeus grew to manhood and led a revolt against Cronus. In her true form, Rhea is a beautiful woman with a generous figure.

Role-playing Notes: Since Zeus seized his father's throne, Rhea has yielded much of her power and many of her responsibilities to her godly children. Nevertheless, she is still revered as the mother of the gods, and sometimes answers appeals concerning fertility or motherhood. Omens from Rhea generally take the form of dreams.

Statistics: AL ng; WAL any; AoC fertility, life; SY female face.

Rhea's Avatar (druid 22)

Rhea's avatar appears as an immodestly dressed young woman of great beauty with a voluptuous figure.

Str 19	Dex 18	Con 18
Int 19	Wis 18	Cha 18
MV 18	SZ 6'	MR 45%
AC 0	HD 22	HP 176
#AT 1	THAC0 -1	Dmg 1d6 (club) +7

Special Att/Def: No non-intelligent creature will attack Rhea's avatar under any circumstances. She cannot be harmed by weapons made of unforged natural materials such as stone or wood.

Duties of the Priesthood:

Priests devoted to Rhea must ensure that she is forever honored for her part in installing the Olympian gods. They also perform ceremonies related to the fertility of both man and beast, and will go to any length to aid a mother in need of assistance. Their temples often serve as temporary shelters for orphans, whom they place with loving families that have no children of their own.

Requirements: AB standard; AL any non-evil; WP club, blunt instruments; AR a; SP all, animal, charm, creation, guardian, healing, plant, protection; PW 8) summon rain (over a two mile area); TU turn.



The son of the Titans Cronus and Rhea, Zeus is the god who led his siblings in revolt against their despotic father and established the Olympians as the supreme rulers of the heavens. He is the king of the gods, though his command over them is far from absolute and his decisions are often challenged. Zeus is the god of the sky, the ruler of all high things, including the clouds, rain, wind, thunder, and mountain summits. He is the protector of laws, friend of the weak, and dispenser of justice. Although he can take any form he wishes, and often assumes that of a powerful, bearded man with regal bearing, in his true form he is a ball of fiery light so intense that no mortal can look upon him without bursting into flames.

Role-playing Notes: Zeus is an efficient leader, but he is something of a despot. He is moved by anger more often than mercy, and makes his decisions on the basis of politics rather than justice. A confirmed lecher, he will go to any length to woo a beautiful woman (even a mortal)—despite the jealous anger of his wife, Hera. Zeus is not above toying with men's lives just to entertain himself and the other gods. Omens from Zeus take many forms, including thunder, animals acting in peculiar ways, and unusual celestial events.

Statistics: AL n; WAL any; AoC heavens, law; SY fist filled with lightning bolts.

Zeus' Avatar (fighter 20)

Zeus' avatar usually appears as a robust man with a full white beard and a regal bearing. However, the avatar has also been known to appear as a swan, a bull, a cloud, and in many other forms.

Str 22	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 18	SZ 7'	MR 30%
AC -2	HD 20	HP 160
#AT 2	THAC0 1	Dmg 1d8+9 (spear) +10

Special Att/Def: The avatar of Zeus can only be hit by magical weapons. When his blood spills on the ground, it forms a 6 HD monster of the DM's choice, that is under the avatar's control. Once per round, he can throw a *lightning bolt* spell that does 4d10 damage.

Duties of the Priesthood:

Priests devoted to Zeus must maintain a temple of suitable grandeur, and are responsible for organizing the Olympic games held every four years to honor Zeus. At least once during his life, every priest must visit the sacred oak tree at Dodona in Epirus, where Zeus speaks to his oracles in the rustling leaves.

Requirements: AB standard plus Str 14+; AL any; WP spear; AR a; SP all, animal, combat, divination, elemental, healing, protection, weather; PW 1) *lightning bolt* (1d4 damage per level); 15) *polymorph self*; TU nil.



As the wife of Zeus, Hera is not only the goddess of marriage and women, but also the queen of the heavens. Further, she has some minor control over the weather and fertility, though these are not central aspects of her character. Because of her jealous nature and the amorous exploits of her husband, she has developed the power to spy upon anybody in any place at will. In her true form, Hera is tall, noble, and beautiful woman, but, like Zeus, she can assume any form she wishes.

Role-playing Notes: Above all, Hera is a jealous wife. She spies upon her husband almost constantly, and makes a habit of looking in on any woman with a Charisma of 18 or more. If her husband pays too much attention to another woman, she sends her avatar to kill, disfigure, or otherwise punish the woman. If a wife complains to Hera about an unfaithful husband, there is 5% chance that Hera will respond by making the luckless fellow so hideously ugly that no woman would want him (reduce his Charisma to 1).

Hera is also jealous in regards to her beauty; for instance, she was responsible for wiping out the Trojan race because one of its members, Paris, thought Aphrodite was more beautiful than she. Omens from Hera include visits from peacocks and other beautiful birds, a harsh voice audible only to one person, or a message carried by a married woman.

Statistics: AL cn; WAL any; AoC marriage; SY fan of peacock feathers.

Hera's Avatar (wizard 15, fighter 12)

Hera's avatar appears as a tall woman of stunning beauty. She can call upon the alteration and enchantment/charm schools of magic for her spells.

Str 17	Dex 18	Con 18
Int 19	Wis 18	Cha 19
MV 16	SZ 6'	MR 30%
AC 0	HD 15	HP 120
#AT 3/2	THAC0 5	Dmg 1d10 (rod) +1

Special Att/Def: Hera's avatar can speak in an angry voice, causing 2d8 points of damage to all within 50 yards. Victims of this voice attack must also save versus petrification or flee in terror (as the *fear* spell).

Duties of the Priesthood:

Because of Hera's vengefulness, her priests must avenge even the slightest insult to their goddess by arranging the offender's death through direct action, trickery, or deception.

Requirements: AB standard; AL any except lawful good; WP club, cudgel, staff; AR a; SP all, charm, combat, divination, healing, protection; PW 5) *detect lie*; 12) *clairvoyance* (centered on any acquaintance of the priest); TU nil.

The beautiful Aphrodite was created from a mixture of sea foam and the blood of Uranus. She is the goddess of beauty and love. As befits the goddess her position, she was an enthusiastic companion of the male gods. She was also married to Hephaestus, but this did not stop her from consorting with Ares, Poseidon, Dionysius, and others. Aphrodite can charm any male, either god or mortal, and can generate any strong emotion (such as love, hate, anger, sorrow, etc.) in any intelligent being. Although she can assume any form (all of them beautiful), in her true form she is a woman of astonishing beauty.

Role-playing Notes: Aphrodite is extremely vain. There is a 10% chance she will overhear any unfavorable comparison of her beauty. In such cases, she will avenge herself by making the transgressor fall in love with a statue, turning him into a shell, or having bees sting his eyes. Omens from Aphrodite are often associated with the sea.

Statistics: AL cg; WAL any; AoC love, beauty; SY seashell.



Aphrodite's Avatar (wizard 15, bard 10)

Aphrodite's avatar is a scantily clad woman of incredible beauty. She can call upon the illusion and enchantment/charm schools for her magic.

Str 15	Dex 18	Con 18
Int 18	Wis 18	Cha 20
MV 15	SZ 5'	MR 30%
AC 0	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d4+ (dagger)

Special Att/Def: Aphrodite's avatar carries a dagger that causes anyone struck by it to save versus spells or be instantly charmed. In addition, upon first seeing the avatar, all men must save versus paralyzation or find themselves unable to attack her—ever. Finally, Aphrodite's avatar can cause 1d10 points of damage (and a great deal of physical pain) to anybody trying to harm her simply by waving her hand.

Duties of the Priesthood:

Every ten days, her priests must release white doves, and every new moon they must throw objects of art and beautiful jewelry into the sea. They must also do what they can to aid anyone who is in trouble because of a forbidden love.

Requirements: AB standard plus Charisma 16+; AL any non-evil; WP bow and arrow, net, staff; AR a; SP all, charm, creation, guardian, healing; PW 5) charm person (opposite sex only); 10) Charisma increases to 18; 15) arouse feelings of love (as the enamoring effects of a *philter of love*) in any intelligent being; TU nil.

Ares is the god of battle, killing, and fighting. As the personification of the savage side of war, he is fond of strife, anger, and unrestrained blood-letting. As such, he is not a very popular god, and is only worshiped (at least by a large number of people) in the polis of Sparta. He has the power to inspire terror, hatred, and fear in the heart of any intelligent being (save versus spells to negate).

Although he can change shapes at will, in his true form Ares is a large man with burning, hateful eyes and a permanent scowl etched across his mouth.

Role-playing Notes: Ares is obstinate, hateful, quarrelsome, wicked, untrustworthy, jealous of his fellow gods, and easily offended. Because he has so few worshipers, Ares is always looking for more. If called upon in battle, there is a 5% per level chance that he will send his avatar to aid the beseecher. His help does not come without a price, however. After the battle, the individual that asked for help must become a worshiper of Ares—or face the avatar himself. Transgressions against Ares are generally punished by swift death.

Statistics: AL ce; WAL any evil; AoC war, killing, strife; SY spear.

Ares' Avatar (fighter 20)

Ares' avatar appears to be a huge fighter with bloodthirsty red eyes. He is powerfully built and carries a deadly looking spear.

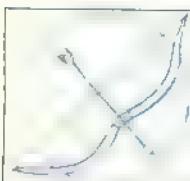
Str 21	Dex 18	Con 18
Int 17	Wis 16	Cha 12
MV 15	SZ 7'	MR 25%
AC -3	HD 20	HP 160
#AT 2	THAC0 1	Dmg 1d8+8 (spear) +9

Special Att/Def: After the spear of Ares' avatar hits, it opens a wound that will not stop bleeding until both a remove curse and a heal spell have been cast upon it in the same round. This bleeding causes 6 hp of damage per round.

Duties of the Priesthood:

Strictly speaking, Ares has no priests, for his worshipers must be soldiers and fighters. However, he grants his most devoted followers the ability to use priest spells and advance as multi-class characters. Although humans are normally not allowed to become multi-classed characters, Ares bestows this ability upon those who worship him. In return, they are expected to do all they can to create strife and warfare. There is also a great rivalry between Ares and Athena. Whenever his worshipers meet hers, he expects bloodshed to follow.

Requirements: AB as fighters; AL any non-good; WP any; AR a; SP combat, elemental, healing, weather; PW 12) raise dead; TU nil.



An illegitimate daughter of Zeus, the huntress Artemis is the patroness of young girls, and the mistress of beasts and all wild things. She will have nothing to do with men, perhaps because she has often helped women in childbirth and blames men for all the pain involved. Although renowned as a huntress, Artemis kills only to feed herself and others, never for sport. In her true form, she is a slim young girl.

Unlike the other Olympian gods, she dwells in the forests of Arcadia, surrounded by a band of chaste and hardy nymphs. She has complete control over any non-magical animal while it is in the forests of Arcadia.

Role-playing Notes: Artemis loves the rugged life of a huntress. Except for helping women during childbirth, she avoids involving herself in any other human matters. She values her privacy, and will severely punish any man violating it. Omens from Artemis are always delivered by wild beasts.

Statistics: AL ng; WAL any non-evil; AoC hunting, wild beasts, childbirth; SY bow and arrow on a lunar disk.

Artemis' Avatar (druid 16, ranger 16)

Artemis' avatar appears to be a slim young girl resembling Artemis herself. She can draw upon the all, animal, divination, elemental, healing, plant, and weather spheres for her spells.

Str 17	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 18	SZ 5'	MR nil
AC 0	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d10 (arrow) +1

Special Att/Def: No magic spell affects Artemis' avatar, and any attack rebounds against the caster. Up to a distance of 1,000 yards, range does not affect the avatar when shooting her arrows. In melee combat, she uses a common dagger that has been poisoned. Anyone hit by this weapon must save versus poison or suffer an extra 1d10 points of damage per round until a *neutralize poison* can be cast upon them.

Duties of the Priesthood:

Only women may become druids of Artemis. They must live in the forests, tending the animals, avoiding men, and, above all, remaining chaste. Artemis punishes any violation of the rules concerning chastity by the permanent withdrawal of all powers and standing in her church.

Requirements: AB as druid; AL n; WP as druid; AR b; SP all, animal, divination, elemental, healing, plant, and weather; PW 7) ignore range modifiers in archery to a distance of 500 yards; 14) complete control over all animals within 1,000 yards; TU nil.



One day Zeus developed a terrible headache. To relieve it, Hephaestus used his axe to split the mighty god's head open. Out came Athena, full grown and fully armed. She quickly became Zeus' favorite daughter, and is the goddess of noble combat, architecture, sculpture, spinning, weaving, horses, oxen, olives, prudence, and wise counsel. As a warrior goddess, she is the protectress of Athens, but she is no less skilled in the arts of peace, inventing the potter's wheel, teaching men to tame horses, and helping them build the great ship Argos. In her true form, Athena is a helmeted, statuesque woman of great beauty. She is often seen bearing her father's shield, Aegis, or with an owl perched on her shoulder.

Role-playing Notes: Athena is a chaste warrior who resists any attempts on her honor with force. Even seeing Athena without her clothes will be punished by blindness (no save allowed). She is the protectress of Athens, and will always send her avatar to help if that polis is threatened. Omens from Athena are usually delivered by owls.

Statistics: AL lg; WAL any good; AoC Wisdom, crafts, war; SY owl.

Athena's Avatar (fighter 16, priest 16)

Athena's avatar is a helmeted, statuesque woman of extreme grace and beauty. She can draw upon any sphere for her spells.

Str 20	Dex 18	Con 17
Int 19	Wis 21	Cha 18
MV 15	SZ 6'	MR 30%
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d8+5 (spear) +8

Special Att/Def: Athena's avatar is armed with several special items. The most important of these are a helm that creates an *anti-magic shell* within 10' of her, a shield bearing a medusa's head that causes anyone looking at it to save versus petrification or be turned to stone, and a spear that never misses when she thrusts with it.

Duties of the Priesthood:

Like Athena herself, her priests must remain chaste. They must also dedicate themselves to learning the arts of combat and the crafts of peace, and be ready to fight whenever they encounter worshipers of Ares.

Requirements: AB standard; AL lg; WP spear, sword; SP all, charm, combat, divination, healing, protection; PW 5) regenerate 1 hp/turn; 15) *commune* with Athena once per week (one question only); TU nil.

Demeter is the queen of the fruitful earth and the goddess of agriculture. Without her blessing, no crops may grow on the earth. Demeter will not hesitate to use this fact to blackmail men and other gods if the need exists. In gratitude for help she once received while for searching for her lost daughter Persephone (who had been abducted by Hades), she also taught the men of Eleusis the secrets of making the earth fertile. The exact nature of these secrets, called the Eleusinian Mysteries, remains unknown to this day. In her true form, Demeter is a beautiful woman, but she can change her own shape and that of others at will. She also has complete control over the weather.

Role-playing Notes: Generally, Demeter is a benevolent goddess. However, if her worshipers ignore their duties, she does not hesitate to destroy their crops and send famine upon them.

Statistics: AL ng; WAL any non-evil; AoC agriculture; SY mare's head.

Demeter's Avatar (Wizard 15, Druid 14)

Demeter's avatar is usually a beautiful woman, though she sometimes takes the form of a female horse. Demeter's avatar can cast spells from the illusion school of magic, and the all, animal, elemental, healing, and weather spheres.

Str 18/00	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 25%
AC 0	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d8+5 (spear) +6

Special Att/Def: Demeter's avatar can only be injured by magical weapons and spells. In five rounds, a tree sprouts from any wound made by her spear. Two rounds after it sprouts, the tree becomes so large that the victim must lie on the ground until the roots are torn from his body (doing an additional 1d10 damage).

Duties of the Priesthood:

Priests devoted to Demeter must spend a year on Eleusis being initiated into the Eleusinian Mysteries. After that, they must return to Eleusis every February to help with the ceremonies surrounding the Lesser Mysteries, and every five years in September to help with the Greater Mysteries. Though it might be permissible to miss the Lesser Mysteries for a good reason, any priest missing the Greater Mysteries loses his clerical benefits until he attends the next set of Greater Mysteries in five years.

Requirements: AB standard; AL any non-evil; WP sickle, club, flail; AR b; SP all, animal, divination, elemental, healing, plant, weather; PW 1) *plant growth*; 10) *control weather*; 20) ability to create a *potion of longevity* (for the priest only); TU turn (upon attaining 5th level).



As the god of wine, Dionysus has a dual nature. On one hand, he is the embodiment of joy, pleasure, and camaraderie. On the other, he embodies brutality, idiocy, and madness. His twin nature is a reflection of the dual properties of wine in the eyes of the Greeks: imbibed in moderation, it brings pleasure and comfort, but in excess, it brings nothing but depraved misery. He has the power to turn an unlimited amount of water to wine, to make any vine grow anywhere, and to inflict madness upon any intelligent being (save at -4).

Although he can change shape into any living creature, his true form is that of a handsome young man.

Role-playing Notes: Dionysus is a raucous, unruly deity who likes nothing better than drinking to excess and wild uninhibited behavior. If left alone, he and his boisterous worshipers are usually no more than a minor annoyance. But if someone tries to inhibit his worshipers fun, or to drive them away, Dionysus is quick to mock them. If that doesn't work, he won't hesitate to use his powers against the intruders. Omens from Dionysus often take the form of hallucinations, especially while drinking wine.

Statistics: AL cn; WAL any; AoC mirth, madness; SY staff tipped with pine cone and twined with a vine.

Dionysus' Avatar (bard 17, wizard 12)

Dionysus' avatar usually appears as a handsome young man carrying plenty of wine, a lyre, and a thyrsus (staff twined with vines). He can call upon any school of magic for his spells.

Str 19	Dex 18	Con 18
Int 15	Wis 13	Cha 18
MV 16	SZ 6'	MR 30%
AC -2	HD 17	HP 136
#AT 1	THAC0 3	Dmg 1d6 (staff) +7

Special Att/Def: Anyone who is touched by the staff of Dionysus' avatar must save versus spell or suffer from *confusion* as the priest spell.

Duties of the Priesthood:

People usually become priests of Dionysus because they like to carouse and engage in wild parties. If so, they have decided to worship the right deity, for Dionysus expects them to view life as one long celebration. Their only true duty is to cultivate grapevines and make wine, which they sell to earn money to support their temple. As a reflection of this, all priests of Dionysus are required to take the non-weapon proficiency of brewing (if those rules are used in the campaign).

Requirements: AB standard; AL any except lg; WP poison, staff, whip, net; AR a; SP all, charm, creation, healing, plant, weather; PW 1) *neutralize poison*; 10) Constitution raised to 18; TU nil.





Hephaestus is the god of blacksmithing and the patron of artisans, craftsmen, and mechanics. Unlike most gods, he is slightly deformed, resembling a tall, bearded hill giant with a club foot and a hunchback. His mother, Hera, was embarrassed by her son's deformities and kept him out of sight. In order to win the respect of the other gods, he fashioned a golden throne for her. When she sat in it, she was trapped, and he would not release her until she and the other gods accepted him as their equal. Since then, he has proven one of Olympus' most valuable residents, fashioning golden palaces, intricate machines, and beautiful armor for his fellows.

Role-playing Notes: Hephaestus is generally a benevolent god, though he is extremely touchy about his deformity. Although he is married to Aphrodite, he is in love with Athena, who will have nothing to do with him. Because he has so few worshipers, he treats them well, often making gifts of adamant weapons, shields, and armor to those that serve him especially well. Such objects have a magical +5 bonus. Omens from Hephaestus often appear in the flames of forges.

Statistics: AL ng; WAL any; AoC smithing, crafts; SY hammer and anvil.

Hephaestus' Avatar (fighter 15, wizard 12)

Hephaestus' avatar usually takes the form of a dark-haired man with some sort of deformity. He can call upon the alteration school of magic for his spells

Str 22	Dex 14	Con 19
Int 18	Wis 16	Cha 10
MV 12	SZ 6'	MR 25%
AC 0	HD 15	HP 120
#AT 2	THAC0 5	Dmg 1d6 (hammer) +10

Special Att/Def: Any being struck by the avatar's hammer must save versus paralyzation or be knocked unconscious for 1d10 minutes

Duties of the Priesthood:

Before accepting any person as a priest, Hephaestus sends his avatar to see how the person reacts to a deformed person. If they are kind, they are accepted. Priests of Hephaestus must have the blacksmithing proficiency (if these rules are used in the campaign).

Requirements: AB standard plus Str 15+; AL any non-evil; WP hammer; AR f; SP all, combat, creation, divination, elemental, guarding, healing, sun, weather; PW 1) +1 per level ability scores when making a blacksmithing check; 5) able to repair magic weapons and armor (proficiency check required); 10) able to create magical weapons or armors with a bonus of up to +1 per 3 levels of experience (maximum of +5).



Hermes is the god of travelers, merchants, thieves, gamblers, athletes, and eloquent speech. He also serves the gods as a messenger and an arbitrator of disputes. He executed his first robbery when he was only one day old, stealing a herd of cattle from Apollo. In his true form, Hermes is a handsome youth who carries a white caduceus (winged rod entwined by two serpents). He can move from place to place almost instantaneously. Hermes also wears a pair of winged sandals that allow him to fly and a helm that allows him to turn *invisible* at will.



Role-playing Notes: Although an accomplished thief almost from the moment of his birth, Hermes has many other aspects as well. He has a keen sense of fairness that other gods often call upon in order to resolve disputes, and willingly uses his great speed to serve as a messenger to the gods (though he sends an avatar when dealing with humans or others on the Prime Material Plane). Omens from Hermes include an unusually good or bad run of luck or a sudden gust of wind as he or his avatar rushes past.

Statistics: AL cg; WAL any non-evil; AoC travel, trade, thievery, gambling, running; SY caduceus.

Hermes' Avatar (thief 15, bard 12)

Hermes' avatar appears as a handsome youth carrying a white rod that he uses as a weapon. He can call upon any school of magic for his spells.

Str 18/02	Dex 20	Con 18
Int 18	Wis 18	Cha 18
MV 36	SZ 6'	MR 20%
AC 0	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d6 (rod) +3

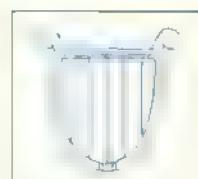
Special Att/Def: If Hermes' avatar has a chance to speak before a combat, anyone wishing to attack him must save versus spells. Failure indicates the fast-talking avatar has talked them out of attacking him (treat this as a *charm* spell).

Duties of the Priesthood:

All of Hermes priests must keep physically fit and be able to run long distances (they must always select the running proficiency but need allocate only 1 slot to do so). They often serve as professional arbiters, since it is well known that Hermes sends his avatar to punish any priest he catches taking any form of bribe (15% chance per occurrence).

Requirements: AB standard plus Con 15+ and Wis 15+; AL any non-evil; WP club, staff, bludgeon; AR g; SP all, charm, divination, healing, protection, summoning; PW 1) -1 to AC for every level up to tenth; 5) detect lie (no save); 10) always move as if under the influence of a *haste* spell; TU nil.

Apollo is the god of light, prophecy, music, shepherds, and medicine. He helps ripen crops, destroys pests, cures illnesses, and protects shepherds and their flocks. There are many oracular shrines dedicated to Apollo, the chief one being at Delphi (taken over from Gaea). The master of the lyre and song, Apollo is especially vain about his musical prowess and keeps the Muses as part of his retinue. Apollo is not entirely benevolent, however. He carries a bow with terrible arrows that visit plague and disease upon the targets he fires them at. In his true form, Apollo is a beardless young man who rarely wears clothes.



Role-playing Notes: Apollo is a tolerant, if not forgiving, god. He disdains vengeance, especially killing for vengeance. On the other hand, he encourages strict laws with harsh penalties in order to keep unscrupulous criminals in check. Generally speaking, he is a benevolent god, and there is a 5% chance that he will send his avatar to aid any beseecher of good alignment who truly needs divine help. On the other hand, he will not hesitate to fire his arrows of plague and disease at any polis that has fallen into evil and lawless ways. Omens from Apollo are generally delivered through his oracles.

Statistics: AL cg; WAL any good; AoC light, prophecy, music, healing; SY lyre.

Apollo's Avatar (bard 17, priest 15)

Apollo's avatar is well-muscled, handsome youth. He can draw upon any school of magic for his spells.

Str 18/27	Dex 19	Con 18
Int 18	Wis 18	Cha 19
MV 18	SZ 6'	MR 25%
AC 1	HD 17	HP 136
#AT 1	THAC0 3	Dmg 1d8 (arrow)

Special Att/Def: Anyone struck by an arrow of Apollo's avatar must save versus death or become instantly ill and suffer a loss of 1d10 points per round until a *cure disease* is cast upon them.

Duties of the Priesthood:

Priests of Apollo generally serve as oracles and healers. They are also expected to promote the lawful administration of their polis, and to serve as teachers of music and song.

Requirements: AB standard; AL any good; WP staff, net, bow and arrow; SP all, charm, divination, healing, sun; PW 5) *cure disease*; 10) *heal*; TU turn.



An older brother of Zeus, Poseidon is the god of the seas, oceans, rivers, lakes, and earthquakes. Poseidon has the power to create new life forms, and is the creator of bulls and horses. This power often brings

him into conflict with Athena. He can also summon and control any non-divine form of sea life, and change his own shape into that of any living being at will. In his true form, he is a man standing a hundred feet tall.

Role-playing Notes: Poseidon is a possessive god, his waves constantly lapping at the land belonging to his fellow gods, breaking off a bit here and a bit there. Poseidon also has a terrible temper, and vents his rage in the form of storms or earthquakes. His churlish disposition causes his fellow gods to consider him a foolish old fellow, but only the mighty Zeus would dare say so to his face. If any coastal polis neglects his worship, he is quick to flood it with a tidal wave or smash it with an earthquake. Omens from Poseidon take the form of storms, trembling ground, or visits from hideous, newly created monsters. When especially pleased with a priest, Poseidon rewards him with a paladin-quality warhorse, or by creating a spring in a place of the priest's choosing.

Statistics: AL ce; WAL any; AoC water, earthquakes, creation; SY trident.

Poseidon's Avatar (druid 14, fighter 10)

Poseidon's avatar is a huge, bearded man. He can draw upon the all, animal, divination, elemental, healing, plant, and weather spheres for his spells.

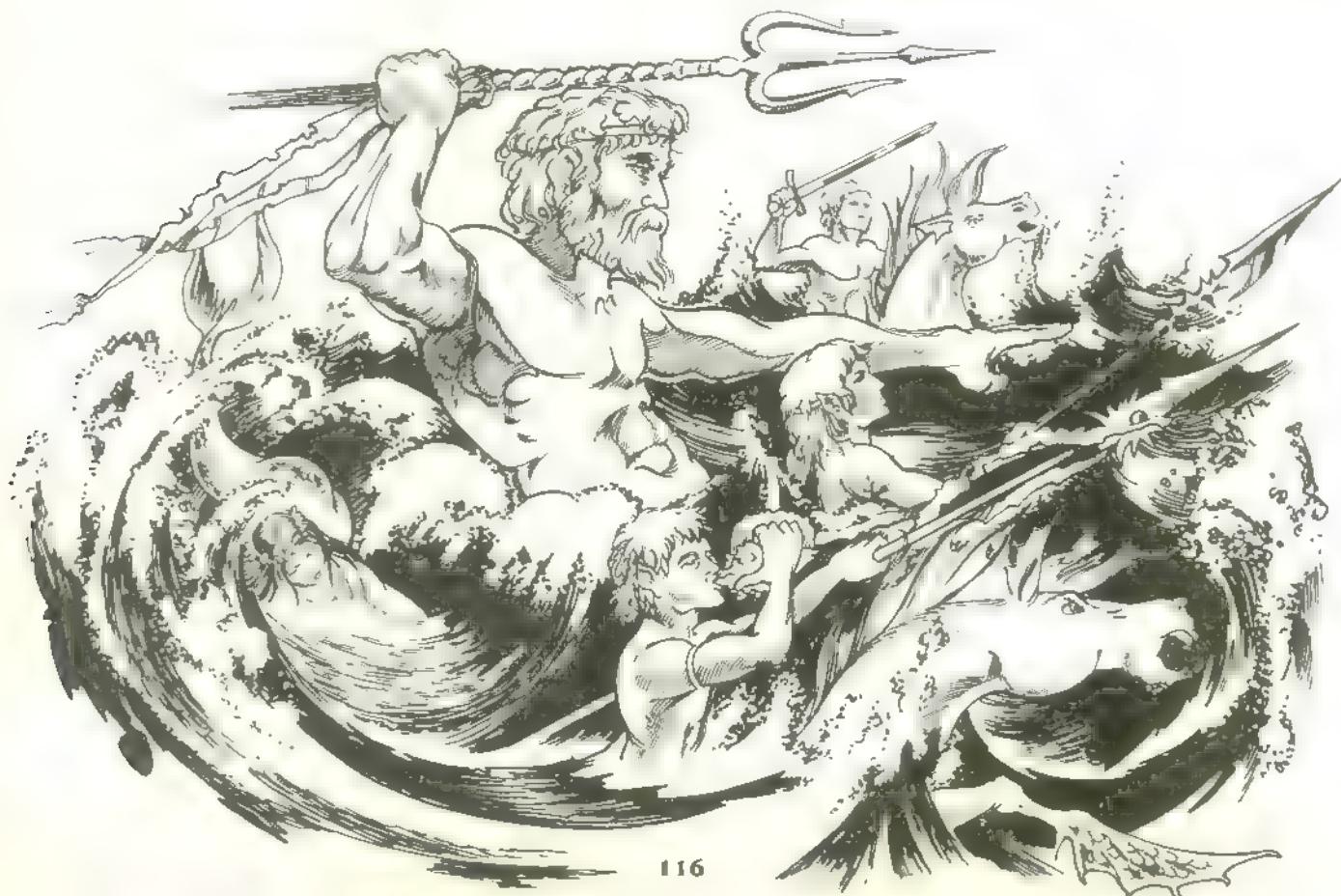
Str 20	Dex 18	Con 18
Int 13	Wis 15	Cha 18
MV 15	SZ 30'	MR 15%
AC 0	HD 14	HP 112
#AT 3/2	THAC0 7	Dmg 1d6 + 1 (trident) + 8

Special Att/Def: Poseidon's avatar can move through water with complete freedom, just as if it were air. Any being hit by his trident must save versus paralyzation or be stuck on its prongs. They will remain there until removed by another character (inflicting 1d10 additional points of damage) or released by the avatar himself.

Duties of the Priesthood:

Poseidon's priests must throw a bull into the sea as a sacrifice at least once a month. They are also expected to bless the boats of fishermen, and at least one priest is usually taken along on any long sea voyage.

Requirements: AB standard; AL any non-good; WP trident; AR b; SP all, animal, divination, elemental (water only), healing, plant, weather; PW 5) water freedom (as a ring of swimming that also bestows water breathing); 10) control winds (direction but not intensity) for up to eight hours; 15) earthquake; TU nil.



Hades is a two-sided deity, the god of death on one hand and the god of wealth on the other. He is a son of Rhea and Cronus, and thus one of Zeus' older brothers. He rarely leaves his kingdom in the underworld, where the dead go to fade into nothingness. Hades has the power to bring death or wealth to any mortal. The right to restore life to the dead belongs to him alone, and he guards it jealously. He wears a helmet which can render him *invisible* at will. In his true form, he is a large, dark-skinned man with fiery eyes.



Role-playing Notes: Hades is not particularly cruel or vengeful, and his kingdom is not a retributive one. The dead pass through the groves of Persephone. Then they come upon the gates of Hades, which are guarded by Cerberus, who will let the dead enter the shadowy realm but not leave. Upon passing through the gates, the dead meet the divine ferryman Charon and pay him a coin. They are then ferried across the river of woe, Acheron. Later, the valiant dead might be permitted to cross the river of forgetfulness, Lethe, and emerge in the Elysian Fields. More unfortunate souls will cross the river Styx into Tartarus, a region of eternal pain and torment. The rest will simply fade away into nothingness. Omens from Hades are rare, and usually involve some form of unexpected death or wealth.

Statistics: AL In; WAL any; AoC death, wealth; SY black ram.

Hades' Avatar (fighter 18)

Hades' avatar usually takes the form of a large, dark-skinned man with a black beard and black eyes.

Str 20	Dex 18	Con 19
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 30%
AC -2	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 (sword) +8

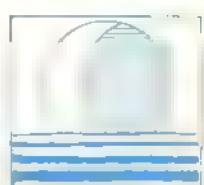
Special Att/Def: Opponents of Hades' avatar must save versus death or die when any of the following occur: they are struck by his sword, when the avatar intentionally casts a *death gaze* on them (once per round, range 100 yards, can't be used in melee combat), or if the avatar is reduced to zero HP (whereupon it explodes, flinging *death rays* in all directions).

Duties of the Priesthood:

Hades' priests must live in dark, dreary caverns. They hoard large amounts of gold, which they collect as fees for raising the dead.

Requirements: AB standard; AL any evil; WP any; AR a; SP all, charm, creation, divination, healing, necromantic, protection, summoning; PW 3) see in darkness; 5) darkness in 10' radius; 10) *death touch* (save versus death or die); 15) *raise dead*; 20) *regenerate 5 hp per round*; TU turn.

Hecate is the goddess of the moon, magic, and plenty. She often visits her friend Persephone (Hades' wife) in the underworld, and has learned to control the undead. Hecate is the defender of children and the provider of abundance in food, riches, and other desirable things. She also wanders the night with a pack of hell-hounds, which she sets on those foolish enough to travel at night. Those who cast spells draw upon her power, as she is the source of all non-clerical magic. At night, she can cast any two spells she wishes per round, but this ability is reduced to only one spell per round during the day. In her true form, Hecate has three female heads and the body of a ravishing woman, but she can appear in the form of any living creature she wishes.



Role-playing Notes: Hecate is an independent and capricious goddess. She often aids or hinders mortals for no reason other than having nothing better to do. Any being doing injury to a child stands a 10% chance of drawing her notice, in which case she will send her avatar to exact an appropriate vengeance. At night, she sometimes appears in avatar form to lonely shepherds, and has been known to protect their flocks on more than one occasion. Omens from Hecate generally come in the form of some magical communication, and are accompanied by the eerie sound of baying dogs.

Statistics: AL ce; WAL any; AoC magic, moon, abundance; SY setting moon.

Hecate's Avatar (wizard 20)

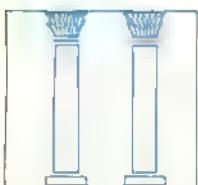
Hecate's avatar is a beautiful, dark-haired woman. She is always accompanied by at least one hell-hound of maximum hit points and abilities. She can draw upon any school of magic for her spells.

Str 13	Dex 18	Con 18
Int 20	Wis 17	Cha 18
MV 15	SZ 6'	MR 35%
AC 2	HD 20	HP 160
#AT 1	THAC0 1	Dmg 1d4 (dagger)

Special Att/Def: Any being hit by Hecate's dagger must save versus death or fall into a trance and be controlled by the avatar as if they were undead. The avatar has complete control over any undead creature with up to 9 hit dice (the level of a typical vampire).

Duties of the Priesthood:

Hecate has no priests, but all those who use magic (i.e., wizards, illusionists, bards, etc.) worship her. They are expected to sacrifice honey and black ewes to her on nights of the full moon. Failure results in a total loss of magical powers until the proper sacrifice is made on the next night of a full moon.



The Titans, sometimes referred to as "the elder gods" were the deities who replaced the primordial gods Gaea and Uranus as rulers of the cosmos.

The first Titans were the children of Gaea and Uranus. Cronus and Rhea, the king and queen of the first Titans, are discussed individually under separate entries. While Cronus sat in the divine throne, he and Rhea produced the Olympian gods. Cronus had been warned that his children might overthrow him, so he swallowed each of his children as they were born. However, Rhea managed to trick Cronus into swallowing a rock instead of her sixth child, Zeus.

After growing to manhood in exile, Zeus returned and tricked Cronus into vomiting up his Olympian siblings. There followed a great war between the Titans and the Olympian gods, eventually resulting in the defeat of the Titans. With the exception of Rhea, the Titans born directly to Gaea and Uranus (Cronus, Oceanus, Tethys, Hyperion, Mnemosyne, Themis, Iapetus, Coeus, Crius, Phebe, and Thea) were locked in Tartarus. They were all greater gods to some extent, and too dangerous for the Olympians to forgive, so they remain locked there to this day.

The children of the original Titans, however, were only lesser gods and not as dangerous as their forebears. Therefore, the Olympians were able to forego binding them in Tartarus, and assigned different fates to them. The most important of these Titans include: Atlas, who led the Titans in their struggle against the Olympians, and was condemned to eternally bear the earth and heavens upon his shoulders. Prometheus, the wise Titan who created man and allied with the Olympians in the war, but who later offended Zeus and was chained to a rock in the Caucasus Mountains, where an eagle feeds on his liver to this day. Epimetheus, the foolish Titan who allowed his wife, Pandora, to unleash all the evils on mankind.

There were, of course, many other children born to the original Titans, and who are (very) rarely encountered wandering about Greece, but they are too numerous to list here.

Generally speaking, Titans which might be encountered in Greece appear to be huge men and women (twenty feet or more in height). They have all the powers of lesser gods, and usually embody one aspect of humanity, such as strength for Atlas, wisdom for Prometheus, foolishness for Epimetheus, etc. They will always have at least one special power connected with this aspect, and the Attribute score most closely associated with it will either be very low (1-3) or high (23-25).

Role-playing Notes: The personalities and goals of Lesser Titans will be as varied as those of humans, but they will have one thing in common: they either bear the Olympian gods tremendous respect or tremendous fear. Under no circumstances will they tolerate open disrespect to the Olympian gods. Those that favor the Olympian gods will see it as

blasphemous, and those who do not will fear a trick or test of some kind. Generally speaking, Titans will be unconcerned with matters such as wealth or power in the human realm, but they may very well be searching for enough to eat, an adventure worthy of them, or be consumed by love.

Statistics: AL any; WAL any; AoC special; SY as appropriate.

Lesser Titan

(fighter, wizard, thief, bard, priest, etc., at level 20)

Str 15-25	Dex 15-25	Con 15-25
Int 15-25	Wis 15-25	Cha 15
MV 15-21	SZ 20' +	MR 10-20%
AC 4 to -3	HD 17-22	HP 8 per HD
#AT 1-2	THAC0 varies	Dmg varies

Special Att/Def: As appropriate to the nature of the titan and the aspect it embodies. As a rule, all titans can only be hit by magical weapons.

Titans do not have the ability to use avatars, so the statistics above are those of the Titan itself. Titans who are wizards, priests, and other magic users will always be able to draw their spells from at least two schools or four spheres. They will always resemble a huge human being. Almost always they are of extreme beauty, but on rare occasions titans can be hideously ugly.

Duties of the Priesthood:

Fearing retribution from the Olympian gods, the Titans do not make a habit of recruiting worshipers. However, if someone independently begins to worship a Titan, chances are that he or she will be flattered and will accept the worship—providing the sect grows no larger than a dozen people or so.

Requirements: AB standard; AL as appropriate; WP as appropriate; AR as appropriate; SP as appropriate; PW none, but at tenth level, Titans usually grant their worshipers the privilege of calling upon them for help once; this privilege is renewed each time the priest goes up an experience level; TU as appropriate.



The Furies, also called Erinyes, were born when the blood of Uranus fell upon the earth. They are angry and avenging deities who hunt down wrongdoers and punish foul deeds.

They are also known by their individual names, Alecto (the persevering anger), Tisiphone (the blood avenger), and Megarea (the jealous). The Furies reside in the underworld and only come forth (always together) to fulfill curses or punish terrible crimes, especially those involving one's own family. They have the power to fly, and to find their quarry no matter where he hides (as long as he is not hidden by some divine means). In their true forms, the Furies are old, winged crones carrying whips and scourges.

Role-playing Notes: The Furies only emerge to fulfill a very powerful curse or (50% chance per occurrence) to punish a terrible crime (such as cold-blooded murder, stealing from the elderly, or attacking the defenseless). They are the embodiment of impersonal justice, and take only the crime itself, not the reason for committing it, into consideration in determining their punishment. They always deal out a punishment commensurate with the crime.

Statistics: AL n; WAL n/a; AoC justice; SY three scourges.



The Furies (cleric 20, fighter 20, or wizard 20)

Str 16	Dex 18	Con 18
Int 16	Wis 16	Cha 5
MV 20	SZ 6'	MR 20%
AC 0	HD 20	HP 160
#AT 1, 2, or 1	THAC0 1	Dmg 1d2 (whip) +1

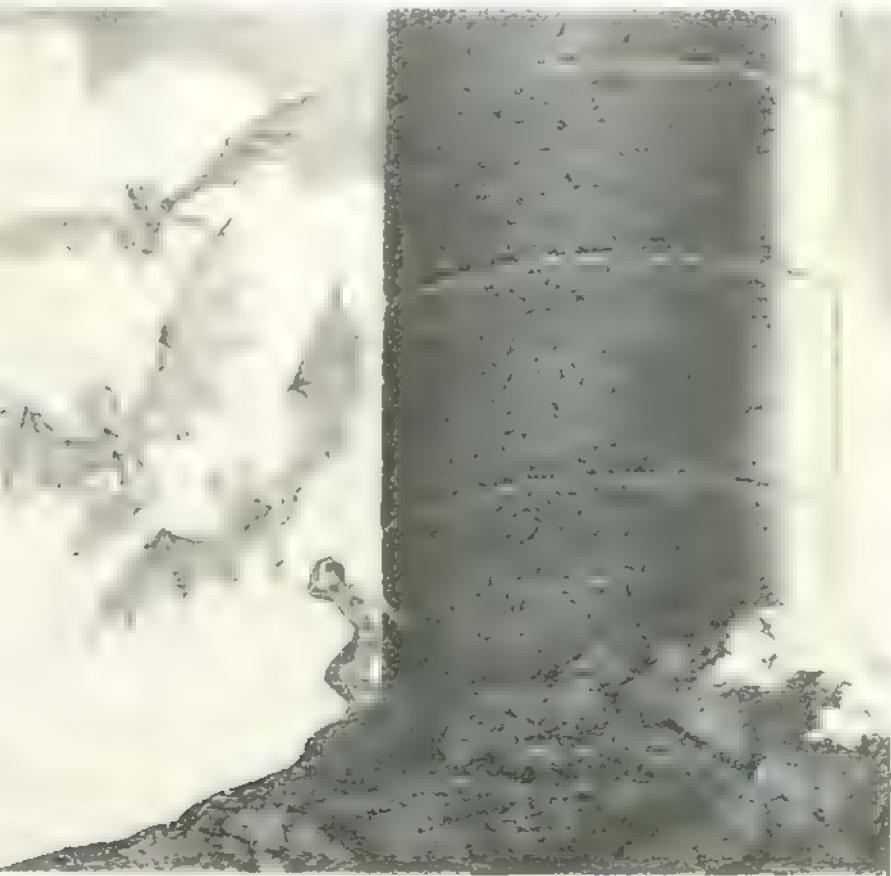
Special Att/Def: The whips of the Furies strip away attribute points: a hit by Alecto (the priest) strips away 1d4 points of Wisdom, a hit by Tisiphone (the warrior) strips away 1d4 points of Strength, and a hit by Megarea (the wizard) strips away 1d4 points of Intelligence. The Furies cannot be permanently destroyed by any means (see below).

The Furies do not send avatars and will always appear themselves. Because they hold a special place in the universe, the prohibition against visiting the Prime Material Plane does not apply to them.

Alecto and Megarea draw their spells from any school or sphere. If someone manages to kill one of them, the others do not stop attacking until that character is dead. If they are all killed, then the character is safe for a time. However, after 1d10 days, the furies return to hunt down and kill their murderer(s).

Duties of the Priesthood:

Nobody worships the Furies, though there are plenty of people who fear them.





Heracles (demigod)

The son of Zeus and the mortal woman Alcmene, Heracles was strength personified. While still an infant, he strangled two huge snakes with his bare hands. Of course, Zeus' wife, Hera, was jealous of the affair that begot Heracles, and she is always conspiring to bring him harm. Heracles is a fearless adventurer whose many escapades are the stuff of legend. A robust, cheerful man, he has an appetite for food and women that almost equals that of his divine father.

Although he visits Olympus from time to time, and has been known to aid the gods in their struggles, Heracles spends most of his time in the world of men. He is a stout man with a long beard, usually wearing a lion's skin for clothing.

Role-playing Notes: Heracles is a dangerous fellow to have dealings with, for he will take offense at the slightest insult. Anyone tricking, deceiving, or failing to express the proper gratitude is placing his life in Heracles hands, for the demigod has a violent temper. Heracles will never have anything to do with wizards or priests, as he has a profound distrust of magic.

Statistics: AL cn; WAL any; AoC strength and adventure; SY lion's head.

Heracles

Heracles has no avatar, thus we have used the same format employed for heroes to present his statistics. If he should ever be killed, Zeus will arrange for his release from the land of the dead. Rest assured that the first thing he will do is seek vengeance for his death.

fighter 20

Str 25	Dex 17	Con 20
Int 11	Wis 9	Cha 18
AC 4	MR nil	MV 15
HP 168	AL cg	THAC0 1
#AT 2	Dmg 1d6 (club)	+14

Special Att/Def: Heracles wears the Nemean lion skin which cannot be pierced by anything. Thus, all thrusting weapons do only 1 point of damage to him and all slashing weapons do only half damage.

Heracles also has a special bow that has a range of up to 1 mile, and cannot miss at any range of less than half a mile.

If Heracles takes more than 84 points in damage, he enters a berserk rage, attacking friend and foe alike. In this state, his damage bonus doubles to +28 points.

THAC0 unmodified by Str or Dex. It becomes -6 in melee, and -2 with missile weapons.

Duties of the Priesthood:

Although Heracles has plenty of admirers, he disdains those who lower themselves enough to worship him. In any event, he does not have the ability to grant clerical powers.



Theseus

Theseus was the first son of King Aegeus of Athens (this was in the pre-democratic days of the golden age), conceived during a stop-over he made at Troezen. Although he was not wedded to Theseus' mother at the time of conception, when Theseus grew into a man and went to Athens, Aegeus nevertheless honored his first son's claim to Athene's throne.

Theseus was a clever, strong hero who earned great fame for his many exploits. His most famous adventure was the slaying of the minotaur in the labyrinth of King Minos.

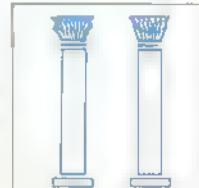
fighter 13, bard 9

Str 18/76	Dex 18	Con 18
Int 18	Wis 17	Cha 18
AC 4	MR nil	MV 12
HP 103	AL lg	THAC0 6
#AT 2	Dmg 1d8 (sword)	+4

As a king of Athens, Theseus was a just and wise ruler who laid the foundations for its democratic government. There are some who say he developed a self-running government just so he would have time to go away on adventures.

Despite his wisdom, however, Theseus was not a faultless ruler. He was the man who kidnaped Helen of Troy, an incident that touched off the terrible Trojan war and plunged Greece into the Dark Ages.

Odysseus



Odysseus was the king of Ithaca, as well as one of the heroes of the Trojan war and the ten-year siege of Troy. A cunning man, he is credited with planning the ruse that finally ended the war: building the wooden horse and hiding soldiers inside. When the Trojans brought the gift into their city, the soldiers leapt out of the horse and opened the city gates, allowing the Greek armies to sack the town.

fighter 13, thief 9

Str 18/00	Dex 16	Con 17
Int 18	Wis 10	Cha 18
AC 2	MR nil	MV 12
HP 83	AL cg	THAC0 5
#AT 2	Dmg 1d8 (sword)	+6

On his way home after the war, Odysseus offended Poseidon by blinding Polyphemus, a lesser cyclops who happened to be the sea god's son. Poseidon was so angry that he kept Odysseus at sea for 10 years. During this time, he had the many great adventures which were the basis of Homer's *Odyssey*. When he finally returned home, he found his poor wife besieged by suitors who assumed that he was dead. He answered this insult in a typically direct fashion by slaying all the suitors.

Cyclopes

Both greater and lesser Cyclopes resemble thin hill giants with a single eye located in the middle of their forehead. Despite their similarities, however, they are very different creatures.



Greater

AC 4	No. 1	SZ 21'	XP: 12,000
MV 15	ML 18	AL cg	Int high
HD 15	HP 120	MR 15%	THAC0 5
#AT 1	Dmg 7d6 (fist)		

Special Att/Def: Greater cyclopes are immune to all fire-based attacks. They usually (90%) bear magical weapons (+2 to +5 bonus) and/or wear magical armor (+2 to +4 enchantment).

There are only five greater Cyclopes: Arges, Steropes, Brontes, Pyracmon, and Acamas.

Lesser

AC 2	No. 1-4	SZ 20'	XP: 4,000
MV 15	ML 16	AL ce	Int low
HD 13	HP 50-100	MR nil	THAC0 7
#AT 1	Dmg 6d6 (fist)		

Special Att/Def: Lesser cyclopes can throw boulders up to 150 yards for 4d10 damage.

The more numerous lesser Cyclopes were created by Poseidon. Wild man-eaters, they are usually found in small communities on isolated islands, where they scratch out a meager existence by shepherding their flocks of giant sheep.



Hecatoncheire

The Hecatoncheire was born to Gaea and Uranus. It resembles a huge giant that has fifty heads and a hundred arms. It is a bitter enemy of the Olympian gods and will attack them or their worshippers on sight.

AC 5	No. 1	SZ 100'	XP: 10,000
MV 15	ML 18	AL cn	Int low
HD 16	HP 256	MR 35%	THAC0 5
#AT 10	Dmg 1d10 (fist)		

Special Att/Def: Any Hecatoncheire can simultaneously attack up to ten man-sized targets with ten fists each. On an attack roll of 20, they are able to grab their opponent, inflicting 2d10 points of damage per round until the victim escapes. Beings with a Str of 18 to 18/50 stand a 10% chance of escaping each round; add 1 percentage point for each 2 percentile points of Strength over 18/50. Beings with a Str of 19 or above stand a 90% chance of escaping. Hecatoncheire can hurl fifty boulders up to a range of 100 yards, doing damage as a *meteor swarm* spell.



Cerberus

Cerberus is the giant, three-headed mastiff that guards the gates to the underworld. He will always allow dead people to enter the gates, but never permit them to leave. Living people must bribe him with a tasty treat to enter, but he will not permit them to leave, even if another such bribe is offered.

Although his master (Hades) occasionally allows him to roam about the earth free, Cerberus is most often found at the gates of Hades. If met here, nothing, including magic, can trick or force him into leaving his post.

If Cerberus is ever killed, Hades simply allows him to leave the underworld and journey back to the land of the living.

AC 1	No. 1	SZ 30'	XP: 12,000
MV 24	ML 18	AL ne	Int high
HD 22	HP 176	MR 15%	THAC0 -1
#AT 3	Dmg 1d12 (bite)		

Special Att/Def: Cerberus has three heads, each of which can bite in combat. If the middle head opts not to bite, it spews a stream of poison spittle to a range of 30', causing death on contact (save versus death to negate). The collective stare of all three heads turns any mortal to stone (save versus petrification to negate). Cerberus regenerates 5 hit points per round.



Gigantes

The Gigantes are a race of giants that Gaea gave birth to when the blood of her mutilated husband fell upon her earthly form. They are huge, man-like creatures with serpents for feet. Their hatred of the Olympian gods runs deep, and they will never pass up a chance to do one harm.

AC 1	No. 1-2	SZ 15'	XP: varies
MV 15	ML 16	AL ce	Int low
HD 16	HP 128	MR nil	THAC0 5
#AT 1	Dmg 2d8 (fist)		

Special Att/Def: Varies by individual.

Each Gigante has at least one special power; for example, Antaeus heals all damage he takes each round. In combat, he also increases 2' in size and does an additional 1d8 in damage each round, to a maximum size of 21' and a maximum of 5d8 in damage. Both of these powers work only as long as his feet are touching the ground. Another gigante, Enceladus, is so terrifying in aspect that any being seeing him must save versus spells or flee as if affected by a *fear* spell. Any time he saves against a magic spell, Enceladus can grab it out of the air and fling it back at his attackers. If the spell allows no saving throw, he is automatically able to use this power.



The culture of historic India is one of the oldest and most constant that has ever existed on Earth. In 2,500 B.C., merchants from India's first civilization sailed the Arabian Sea, trading with such ancient and distant Mesopotamian cities as Agades and Ur. By the time Greece entered its Golden Age in the fifth century B.C., the Rig Veda, the foundation of Hindu philosophical thought, was nearly a thousand years old. Despite its great antiquity, however, India's culture remained intact and as vibrant as ever when the sun set on the great British Empire. Hinduism is still practiced by 500 million people or more.

Geographically, India is an arrow-shaped peninsula located on the southern side of the Asian continent. It is large, with an area of over a million square miles. On the north, it is bordered by high, wall-like mountain ranges on all sides: the Hindu Kush on the northwest, the Karakoram on the north, and the Himalayas on the northeast. Its pointed tip is protected by the Arabian Sea on the west and the Bay of Bengal on the east. Its climate ranges from temperate in the north and arctic in the mountain ranges to tropical in the south. India has a wide variety of terrain: mountains reaching 25,000 feet in altitude, tropical jungles, barren deserts, and fertile tablelands, river valleys, and coastal plains. In the spring, much of the land is baked by a fiery, merciless sun, and in the summer it is flooded by unending monsoon rains.

Around 4,000 B.C., the first Indians to inhabit this wild land gave up the nomadic life of hunters and gatherers. On the banks of rivers close to the mighty Indus, they founded many small farming villages. By 2,500 B.C., they had created the Harappan Culture, India's first civilization. The Harappan Culture had two important cities, Harappa and Mohenjo Daro, each a masterpiece of urban planning. They also had dozens of smaller farming and fishing villages scattered over an area of 200,000 square miles. At the port of Lothal was a brick shipyard over 700 feet long, capable of loading merchant ships at both high and low tides.

About 1,500 B.C., the Harappan Culture began to suffer a decline, probably due to working their land until it was barren, the resultant increase in monsoon flooding, and perhaps even the geology of the region, which, over the course of a thousand years, was slowly moving their sea and fishing ports away from the sea.

The Aryans

Whatever the reason for the decline of the Harappan Culture, the death blow came when Aryan tribes began filtering through the Khyber, Bolan, and other passes ("ghats") of the Hindu Kush. Coming from the steppes of Central Asia, these fierce nomads invaded and settled in Asia Minor, Persia, and India.

Armed with swift, horse-drawn chariots, the Aryan tribes quickly captured and destroyed Harappa and the northern cities, ravaging everything in their path. The Aryans were

wandering herdsmen who spent only slightly less effort on intertribal warfare than they did on intercultural feuds. Cows and bulls, from which came their food and clothing, were the measure of their wealth. In their hands, the complex urban culture of Harappa and Mohenjo Daro faded into oblivion, along with its writing, craftsmanship, art, and architecture.

The Aryans did leave one artifact that was to prove more important to India than all of the cities and art works of the Harappas. The Aryan priests built up an exhaustive record of their religious beliefs and practices. Composed in a complex poetic style passed along by memory and recitation for a thousand ages, these hymns were compiled in four great books called the Vedas. This period in Indian history, from 1,500 B.C. to 500 B.C., is called the Vedic Age. It was during this period that the fundamental principles of Hinduism, principles that endure to this day, were laid down.

During the Vedic Age, the lifestyles of the Aryans themselves underwent many changes. As they pushed south, fighting each other and conquering the non-Aryan natives of India, the Aryans began to trade their nomadic ways for agricultural lifestyles. The shift to a more stable economic base did little to change their essential character, however. They remained a fearless people of enormous pride, utterly convinced of their own racial and social superiority over those they conquered. The Aryans forced their conquered victims to live in clusters outside their villages, treated them with nothing but contempt and scorn, and banned them from participating in Aryan religious rites.

The principle of segregation also extended to the Aryans themselves, however. They divided their citizens into classes. At the top of the order were the hereditary nobles, from whom the raja (chief) was chosen. The priests, who were responsible for religious teaching and observances, came next and third were the ordinary tribesmen. Below all of these classes, of course, were the conquered peoples.

As the Aryan agricultural communities became more stable and viceroy and vanquished fused, the Aryan class system underwent many changes. The chiefs became hereditary, power-hungry kings, and their communities became kingdoms of varying size and power. The classes became subdivided and even more rigid, and moving from one class to another became even more difficult.

The greatest change came in the relationship of the priestly class to the nobles. By giving a new meaning to religious ritual, the priests managed to raise themselves in status even above the kings. Over the years, the priests had developed enormously complex rituals out of the ceremonies of the Rig Veda (the first Veda). As the Aryan kingdoms were taking shape, they began to teach that if a ritual were performed incorrectly, the cosmic order (called "rita") would be upset and catastrophe would follow. Of course, the priests were the only ones that could perform the rituals properly. Therefore, they became exalted even above the kings.

By the close of the Vedic Age, the Aryans had transformed themselves from simple nomads into the caretakers of a vast and complex civilization. Their rajas were no longer tribal leaders, they were hereditary kings commanding vast areas throughout India. Their family life was based upon religious concepts of divinely ordained, hereditary classes, with the brahmins (priests) at the top, followed by the kshatriya (kings and warriors), vaishyas (merchants, artisans, etc.), and finally the shudras (serfs). Their everyday actions were ruled by a multitude of proscriptions and restrictions. Religion had become a complex series of painstaking rites based upon concepts beyond the comprehension of common people, and priests were the most powerful members of the communities.

Late Vedic Beliefs

The power of the Vedic priests lay in their intellectual prowess, so it should come as no surprise that they developed a long tradition of philosophical compositions regarding the Vedas. One of the most important of these, the Upanishads, contained many of the themes that inspired the originators of Buddhism, Jainism, and many other less popular religions. Since *Legends & Lore* is concerned primarily with the Vedic pantheon and its later mythology, these religions will not be discussed—except to note that their origins can be found in the concepts developed toward the end of the Vedic Age.

In addition to planting the seeds of Buddhism and Jainism, the Upanishads provided the foundation of the most popular religion in India to this day, Hinduism. *Legends & Lore* makes no attempt to translate modern Hinduism into AD&D® game terms, but the transition between the beliefs of the late Vedic Age and those of early Hinduism is so smooth and gradual that it is impossible to describe one without touching on the other. Many of the concepts discussed below will unavoidably have an Hinduistic echo to them.

In searching for the meaning of life and the fundamental truth of the universe, the Upanishads accepted the many gods of the Vedic pantheon. But they also sought to unify the multiplicity of the world. They achieved this by postulating the existence of the Brahman, a single world spirit that enfolded all of existence. The importance of this concept to Indian culture cannot be underestimated, for it allowed the Vedic priests to exert their influence over the worshipers of (literally) millions of different gods. Instead of converting those who worshiped deities different than their own, the priests simply sanctioned the worship of these diverse gods as different aspects of the one truth, the Brahman.

Brahman cannot be defined exactly. It is the Divine essence which is hidden in all beings, and of which all beings are a part. Everything that exists—the gods, men, animals, plants, even rocks—is simply a manifestation of the Brahman. The spirit that animates each person (and god, animal, plant, etc.) is an imperceptible part of the Brahman called the "Atman."

The only way for an individual to attain a state of bliss, according to this mode of thought, is to experience the essential unity between the Atman and the Brahman. Until an individual succeeds in doing this, he is doomed to be reborn again and again. Thus, reincarnation is one of the fundamental concepts of ancient Indian thought.

The nature of the individual's reincarnation depends upon the second fundamental concept: "karma". Simply stated, karma is a form of cause and effect. It postulates that a good result will follow a good action, and a bad result will follow a bad action. Those leading a good life will be rewarded by a better position in their next reincarnation. Those leading a bad life will be punished by receiving a lower position (perhaps even as an animal) when they are reborn. Each man's position in life is a direct and unavoidable consequence of his actions in his last life. Note that this doctrine reinforces the rigid class structure adopted in the late Vedic Age.

Dharma, the third basic concept of ancient Indian thought, helps a person achieve good karma during his lifetime. Dharma is the duty to which a man is bound by his station in life. If he does as his dharma dictates, performing his duties according to his station in life, then his karma in the next life will be good. If he fails to follow his dharma, then he might find himself reincarnated as a beggar, slave, or worse.

Another important concept to the Vedic priests ("Brahmins") is their concept of time. In the western view, time is a steady, linear progression. Once an event has occurred, it is in the "past" and will not reappear in the "future." To the Vedic mind, however, time is cyclical. Everything that has happened in the past will happen again, and it is impossible for anything to happen that has never happened before. They view time as a revolving circle that binds together everything in the universe, including the gods. Therefore, when they perform a ritual, they are mystically repeating some event crucial to the continuation of the universe, such as its death and rebirth.



Ascetic Characters

One of the basic Vedic doctrines is that in order to achieve unity with the Brahman, it is necessary to release worldly desires. In accordance with this line of thought, many people shunned worldly pleasures and devoted themselves to meditation, hoping to achieve some spiritual intuition that would allow them to join the Brahman. Often, they took their efforts to the extreme, forsaking family, friends, possessions, and even food. Although such efforts may seem peculiar to western minds, it must be noted that these "ascetics" achieved many remarkable insights that allowed them to perform seemingly impossible feats and produce an incredible understanding of the true nature of the world.

Player characters who forsake their worldly possessions and devote themselves to spiritual enlightenment may become ascetics. Ascetics are always dual-class characters (even if they are human). A character who wishes to become an ascetic gives away all of the trappings of his or her class (such as weapons, tools, magical components, etc.), saving only the clothing on his or her back. (Note: these items must truly be given away, not merely entrusted to another member of the party for safe-keeping.)

From that point forward, the ascetic must meditate four hours per day, cannot possess any item other than a begging bowl and the clothing on his back, and must deny himself all pleasures of the flesh (such as eating fine food, drinking expensive wines, the taking of a hot bath, etc.).

In return, the ascetic advances as a priest, using the priest hit point, combat, and saving throw tables. However, the ascetic casts wizard spells instead of priest spells, and gains new spells as if he were a wizard of the appropriate rank. Through his long hours of spiritual devotion, the character learns more and more about the true nature of the cosmos. He can use this knowledge in much the same way that wizards use their spells, except that he never needs material components to cast a spell and does not need to record the spells he knows in a spell book. Instead, his daily meditation serves to refresh these spells in much the same way that a priest's daily prayer restores his powers. Generally, the ascetic chooses two schools of magic from which he can cast spells. He has access to all spells within those schools.

As with any dual class character, the ascetic retains his former abilities and can use them as he pleases without gaining any experience. Any items that the ascetic used while performing as a former class must be immediately returned or given away, however, or the ascetic reverts permanently to his former class and loses all benefits of being an ascetic.

As ascetics advance, they earn several other benefits—and suffer one additional detriment. First, each time an ascetic advances a level, he loses a point of Strength because of the physical deprivations to which he is subjecting himself (though he never falls below a Strength of 3). But he also

gains a point to put into either Wisdom, Constitution, or Charisma (his choice). In this way, an ascetic can raise any or all of these ability scores to a maximum of 19 (but never more).

More importantly, the ascetic gains the following powers:

1st Level: Turn undead

3rd Level: *Endure heat / Endure cold*

5th Level: *Levitate* (self only)

8th Level: *Telekinesis*

12th Level: *Heal* (self only)

15th Level: *Ignore death*

18th Level: Immune to all non-magical damage

20th Level: Reach unity with Brahman

The ascetic has the ability to continue functioning normally for 1d10 rounds after reaching 0 hit points. During this time, any manner of healing magic may be used to restore the character to life by bringing his hit points back to a positive value.

As ascetic characters who attain the 20th level have acquired an understanding of the universe so exact that they become one with the Brahman and are thus retired from play. A more worthy or noble end for a character is hard to imagine.

Optional Rule: Dharma, Karma, and Reincarnation

Indian society is founded upon the concepts of dharma, karma, and reincarnation. If you wish to incorporate these concepts into your campaign, you may want to use the following optional rules.

A PC's dharma is a combination of character class and alignment. In order to follow his dharma, a character must behave according to the alignment guidelines given in the *Player's Handbook*. These tenets must be followed strictly, or the character will suffer a karma penalty (see below). For example, a Lawful Good character who participated in the theft of a magic sword would be violating his dharma, for he would be breaching his duty to respect the laws of the land.

In addition to alignment, each class carries with it certain dharmic duties. The duties for the standard AD&D® character classes are summarized below, but if your campaign incorporates non-standard or highly specialized character types, you may have to define your own dharmic duties:

Fighter: Fighters must always be brave, never allowing fear to dictate their actions. They must never hide from danger or flee while a friend or ally fights on.

Ranger: The requirements for Rangers are the same as they are for Fighters, but rangers must also show reverence to nature, never killing an animal or plant without reason.

Paladin: The dharma of a paladin is also much the same as that of a fighter, but the paladin must never tolerate evil. Further, the paladin must always help the weak or poor and be quick to give alms to beggars.

Wizard: Wizards must never pass up an obvious opportunity to learn about the forces that shape the world or the magic with which it is infused.

Specialist: Although basically the same as if is for wizards, the specialist gains an additional duty of the DMs devising that is related to his or her field of study.

Priest: The priest must devote himself to the worship of his god and must never allow an insult to his faith to go unavenged. He must try to recruit followers for his god whenever possible. Specific religions might place additional demands on these characters.

Druid: The druid character must act in a way that is always complimentary to the natural world around him. He must never harm or destroy plants or animals without good reason.

Rogue: Rouge characters must attempt to accrue wealth (usually for his own benefit, but occasionally for a cause or to help another). They can never leave a potential victim or inviting fortune untouched.

Thief: Thieves have the same dharma as rogues, but must rely on cunning, stealth, trickery or something other than brute force to accomplish their goals whenever possible.

Bard: A bard must serve to entertain and enlighten. He must pursue knowledge in the form of tales and songs, not in the rigid manner of a wizard. He must pass up no chance to tell others of the wonders he has seen and the tales he has heard.

If a situation occurs which pits the dharma requirements of a character's alignment against those of his class, violating the requirements of either is still a breach of his dharma and results in the karma penalties outlined below. If a multi- or dual-class character has conflicting dharma requirements, the same rule applies.

Each time a character goes up a level, he receives a point of karma. In addition, a character who does a truly outstanding job of role-playing his character according to the dharma requirements, such as finding a clever way to meet the conflicting demands of alignment and class dharma, may receive an additional point of karma (never more than one per session). If a character significantly violates his dharma (such as a lawful good character engaging in theft), he loses a point of karma (there is no limit to the number of points that may be lost in this way).

After a character's death, the player does not roll up a new character. Instead, he consults the row matching his number of karma points on the reincarnation table below, then rolls 2d6 to see what he comes back as (ascetics modify their roll by +2):

Reincarnation Table

karma

points 2d6 roll

	2	3-5	6-8	9-11	12
0	slug	kobold	goblin	orc	gnoll
3-5	kobold	goblin	orc	gnoll	human
6-10	goblin	orc	gnoll	human	human
11-15	orc	gnoll	human	human	human
16-20	gnoll	human	human	human	human
20+	human	human	human	human	nirvana

Slug: The character is removed from play and the player must roll up a new one.

Kobold, goblin, orc, gnoll: The character is reincarnated as a monster of the type listed. See rules for creating new PC races in the *Dungeon Master's Guide*. The Intelligence, Wisdom, and Charisma of the old character are transferred to new one (making any necessary adjustments for race) and all other scores are rerolled.

Human: The player transfers his old character's Intelligence, Wisdom, and Charisma to his new character. All other attribute scores are rerolled. Character begins at level one in the same class(es) as the previous character.

Human: The player transfers his old Intelligence, Wisdom, and Charisma to the new character and rerolls all other attributes. The new character retains the old one's class(es), but begins at 1d4 levels lower than the previous character.

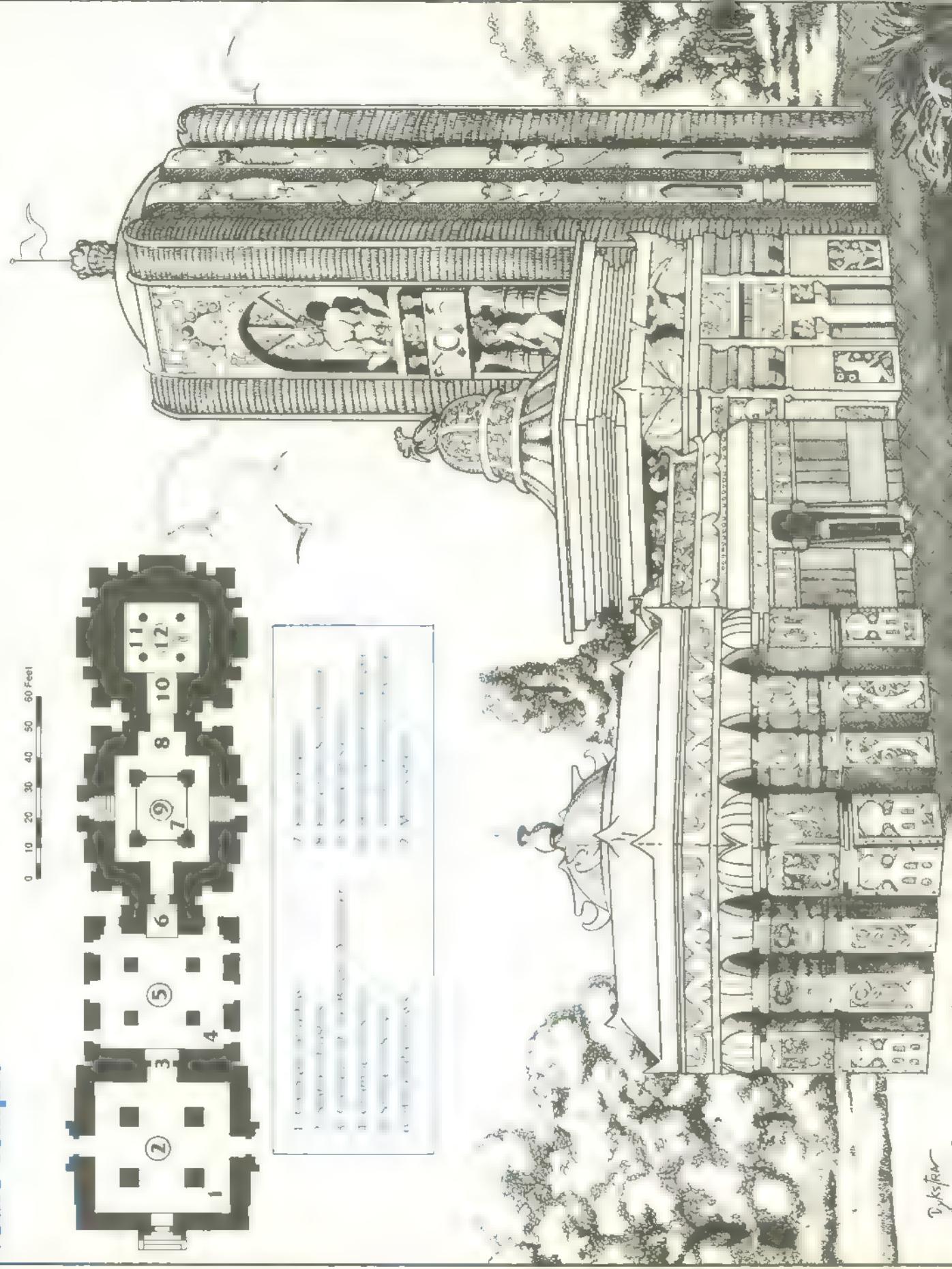
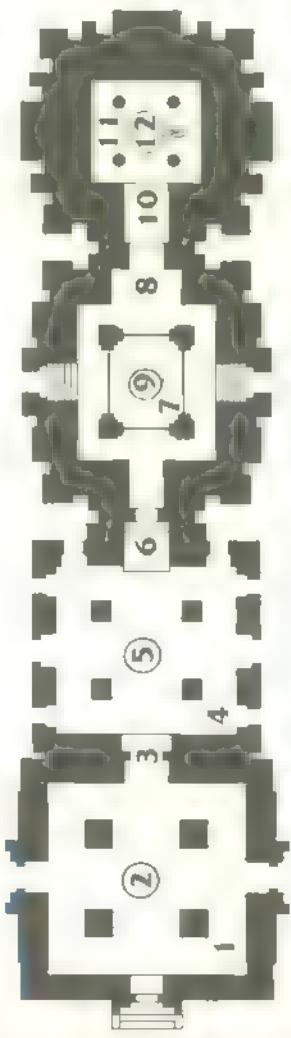
Human: The player transfers all old ability scores to the new character, and begins one level lower in the previous character's class(es).

Human: The player may add 1d4 points to any single ability score of his old character (to maximum 18), and then transfer all of the old character's scores to new character. The new character begins at the same level as the old one and retains the previous character's class(es).

Nirvana: The character achieves unity with the Brahman and is retired from play. A completely new character is generated to replace the old one, but the new character receives +2 modifier on all of its saving throws.

The reincarnation appears within a day's time, having only vague memories of his previous life. All karma points from the previous character are lost, and the new character starts over at 0 karma. If a *raise dead* or similar spell is used on the previous character's body, both the reincarnation and the old character die and are removed from play.

0 10 20 30 40 50 60 Feet





Brahman is also known as Hiranyagarbha, Prajapati (both used in the early Vedic Age), and many other names. Here, Hiranyagarbha and Prajapati are used interchangeably. Brahman is the world spirit that enfolds all of existence and the divine essence that is hidden in all beings, and of which all beings are a part. Everything that exists—the gods, men, animals, plants, even rocks—is simply a manifestation of the Brahman.

According to legend, in the beginning there were only the waters. From the waters was formed a golden egg (Hiranyagarbha). Prajapati was hatched from the egg, speaking the sounds "bhur," "bhuvah," and "svark," thereby forming the earth, the air, and the sky. Prajapati/Brahman has every power that any god or mortal in the Indian mythos possesses, for all things are a part of him. In his true form, Brahman has a face on each side of his head. There is also a vacant spot on the top of his head where a fifth face was burned off by the gaze of the god Siva.

Role-playing Notes: Though he sees and hears all, Brahman is an aloof god and will involve himself in the affairs of men only when existence itself (i.e., Brahman himself) is threatened.

Statistics: AL n; WAL any; AoC everything; SY four-faced head.

Brahman's Avatar

(fighter, wizard, priest, and rogue 20)

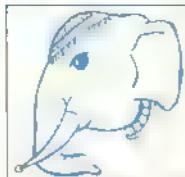
Brahman's avatar can take any form, but most often appears as a four-armed, four-faced man. He can call upon any sphere or school of magic for his spells. In his four hands, he carries four different weapons, each doing 1d10 damage: a scimitar, a dagger, a mace, and a short sword.

Str 21	Dex 21	Con 21
Int 21	Wis 21	Cha 21
MV 20	SZ any	MR 50%
AC -5	HD 20	HP 172
#AT 4	THAC0 -1	Dmg 1d10 (any weapon) +9

Special Att/Def: Brahman's avatar can only be harmed by magical spells or weapons. The attacker also suffers any damage or spell effect inflicted upon the avatar (because the attacker is part of the Brahman).

Duties of the Priesthood

Brahman has no priests in the normal sense, for he is usually worshiped through one of his manifestations as another god. However, all ascetics seeking true spiritual enlightenment may be considered priests of Brahman, so anybody wishing to worship him directly must become an ascetic. The requirements for becoming an ascetic are discussed in the introduction to this section.



Indra, also known in earlier Vedic times as Parjanya, is the god of the atmosphere, storms, and battle. He is the embodiment of aggressive action, a great lover of war, and was the leader of the Vedic gods when the Aryans first entered India. Indra always watches any battle with great interest, and often cannot resist sending his avatar down to participate on the side which has shown him the most favor. He has the power to raise those slain in battle, as well as complete control over anything occurring in the air, such as storms, rain, wind, and especially thunder and lightning. Indra's true form is that of a muscular man with unusually long arms and red skin. His celestial abode is located atop Mount Meru, but he is more often seen riding through the air on his huge white elephant.

Role-playing Notes: Indra is arrogant, selfish, jealous, and completely amoral. He is also prone to gluttony (especially where drink is concerned) and loves all other pleasures of the flesh. When a worshiper who regularly honors him with riotous feasts is about to enter a desperate battle, there is a 5% chance that Indra will send his avatar to help. Omens from Indra come in the form of storms, lightning, or wind.

Statistics: AL ce; WAL chaotic evil, also fighters; AoC weather, battle; SY white elephant.

Indra's Avatar (fighter 18, druid 14)

Indra's avatar takes the form of a red-skinned warrior with gangling arms. He can call upon the elemental or weather spheres for his spells.

Str 20	Dex 18	Con 18
Int 16	Wis 18	Cha 18
MV 18	SZ 6'	MR 30%
AC -3	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d12+5 (sword) +8

Special Att/Def: The avatar carries a *flaming sword* +5 that is can be used to ignite objects just as a *flame tongue* can. He wears magical golden armor that protects him from all non-magical missile attacks. He also carries a bow from which he can fire lightning bolts that do 2d10 points of damage and have a range of 1,000 yards. The magic of this bow eliminates all negative modifiers for range.

Duties of the Priesthood

Priests of Indra are expected to take an active part in many battles and must never shy away from a chance to engage in combat.

Requirements: AB standard; AL ce; WP any; AR a; SP combat, elemental, guardian, healing, summoning, weather; PW 10) *raise dead* on any individual killed in combat (before rolls for reincarnation are made); TU turn.

Varuna is the guardian of rita (cosmic order) and the lord of the sky. As the upholder of the physical and moral order, he is the protector of oaths and the divine judge. A constant observer of human actions, Varuna is so vigilant and stern in executing his duties that beings violating their dharmas are sure to suffer for their indiscretions, making Varuna the most feared of all gods in the Vedic pantheon. He has the power to see what any being is doing at any time. By looking into a being's heart, Varuna always knows whether the individual is being completely honest and whether or not he is violating his dharma. In his true form, Varuna is the sky.

Role-playing Notes: Varuna sees and hears all, so it is impossible to keep anything secret from him. He especially loathes lawful oath-breakers and never fails to punish them for violating their dharma, but this does not apply to oath-breakers of chaotic or neutral alignments. Omens from Varuna generally take a celestial form, such as the appearance of a comet, ball of fire, or eclipse.

Statistics: AL In; WAL In; AoC cosmic order, dharma; SY clouds.



Varuna's Avatar (priest 20)

Varuna's avatar is a stern-faced man carrying an ebony mace. He can call upon the all, charm, combat, divination, guardian, protection, sun, and summoning spheres for his spells.

Str 19	Dex 18	Con 18
Int 19	Wis 20	Cha 18
MV 18	SZ 6'	MR 25 %
AC -2	HD 20	HP 160
#AT 1	THAC0 1	Dmg 1d10 (mace) +7

Special Att/Def: Any being struck by this avatar's mace loses 1d4 points of karma (assuming that this optional rule is being used). In addition, any non-lawful creature approaching within 10' of the avatar must save versus spells or flee from the avatar in fear.

Duties of the Priesthood

Priests of Varuna often serve as judges or lawmen. On pain of losing their priestly status, they must always keep their word. They may never participate or condone any sort of rebellion against established authority.

Requirements: AB standard; AL In; WP mace, hammer, flail; AR a; SP all, astral, charm, combat, divination, guardian, healing, protection, sun; PW 5) know alignment; 10) detect lie (no saving throw); TU nil.

Like Surya and Savitri, Mitra is one of several Vedic solar deities. He embodies the beneficial aspects of the sun, providing light and warmth, and making plants grow. Mitra also helps Varuna safeguard the rita (cosmic order) by shining his light on all that occurs on earth, and by presiding over friendships and ratifying contracts. He has the power to shine his light anywhere on earth, to provide warmth when it is cold, and to make plants grow. In his true form, Mitra is the warmth and light of the sun.

Role-playing Notes: Like Varuna, Mitra's primary concern is with rita, the cosmic order of the universe. During the daylight hours, he is constantly watching for any dharma violation which will upset the order. He is especially concerned with contractual promises and the duty owed by friends to each other, and will often cast a white hot light on any person committing an act which violates these duties.

Statistics: AL Ig; WAL Ig; AoC friendship, contracts, warmth, light, growth; SY plant inside the sun.



Mitra's Avatar (warrior 16, wizard 14)

Mitra's avatar takes the form of a three-armed man made of heavenly light (thus his resistance to normal weapons). The avatar can call upon the abjuration, conjuration/summoning, and invocation/evocation schools of magic for his spells.

Str 19	Dex 18	Con 18
Int 19	Wis 18	Cha 17
MV 15	SZ 6'	MR 25 %
AC 0	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d10 (sword) +7

Special Att/Def: The avatar's sword of light cuts through any armor as if the wearer's AC were no better than 5. He cannot be hit by anything but magic or magical weapons. From his eyes, the avatar can shoot two beams of intense heat doing 3d12 fire damage (save versus breath weapon for half-damage).

Duties of the Priesthood

Priests of Mitra are expected to cultivate large gardens and to keep a lamp or candle lit in their homes at all times. They must be loyal friends, and are often called upon to serve as judges in contractual disputes.

Requirements: AB standard; AL Ig; WP any fire, club, staff; AR a; SP all, charm, creation, divination, elemental, healing, plant, protection, sun; PW 1) light; 10) detect lie (always active); TU turn.



As the first man to die, Yama became the lord and judge of the dead. His palace (Yamasadena) and his city (Yamapura) are located in the far south. Between the land of the living and his kingdom flows the bloody river Vaitarani, which all spirits must cross on their way to Yama's judgement seat. After Yama has considered the spirit's deeds in life, he decides what form the spirit's new body should take. When Yama's judgement is complete, the spirit goes to its new body in the world of the living. (Sometimes, in the cases of the very wicked, this journey takes the spirit through 21 hells of fire, filth, icy winds, thorns, etc.) Only those who have achieved unity with Brahman escape Yama's judgement. Yama has the power to see a man's entire history at a glance. In his true form, he is a green-skinned man with copper-colored eyes. He is usually dressed in red and is often seen riding his giant water buffalo.

Role-playing Notes: Yama's duties as judge of the dead keep him too busy to interfere in human affairs. No amount of praying or beseeching on the part of a mortal will influence his judgement, though he will often listen to another god's opinion in regards to the fate of a dead person. Those who are likely to die soon often receive visits from one of his four-eyed dogs, an owl, or a pigeon.

Statistics: AL In; WAL In; AoC judgement of the dead; SY red mace.

Yama's Avatar (necromancer 16)

Yama's avatar is young man with a slightly greenish complexion. He wears red robes, and can call upon the necromancy school of magic for his spells.

Str 18/76	Dex 16	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 20%
AC 0	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4 (dagger) +4

Special Att/Def: Anyone struck by Yama's dagger must save versus death or die. His robes protect him from any attack based on fire, heat, light, or electricity.

Duties of the Priesthood

Those worshiping Yama are responsible for preparing the spirits and bodies of the dead for cremation. They may never leave a dead intelligent being uncremated or they risk the temporary loss of their spell abilities.

Requirements: AB standard; AL In; WP axe; AR a; SP all, creation, divination, elemental, healing, necromantic; PW 1) affect normal fires; 3) produce flame; 8) speak with dead; 15) trace any reincarnated spirit to its new body; TU command.



Agni is the god of fire, condemned to consume everything he touches. By burning away the taint of past guilt, he is also the god who dispenses immortality to those who have achieved unity with the Brahman. He functions as a mediator between men and gods by serving as the altar fire in sacrifices. Agni has the power to create fire anywhere on earth he wishes, and to control any flame anywhere. Agni can change his true form at will, but he always has red skin. Sometimes, he has one face, three legs, and seven arms and tongues. Other times, he has up to seven faces, three arms, and two legs.

Role-playing Notes: Agni is a benevolent god and is willing to be a guest in even the poorest home. When beseeched by one of his worshipers, there is a percentile chance equal to the worshiper's karma points (or a flat 5% if you are not using the optional karma rules) that Agni will send his avatar to aid the worshiper. Abuse of the god's kindness is certain to earn Agni's wrath. Omens from Agni are always seen in fires.

Statistics: AL cg; WAL cg; AoC fire, messages; SY flames.

Agni's Avatar (fighter 16, priest 10)

Agni's avatar is a large red-skinned man with seven faces and three arms. In addition to his red axe, he carries a fan he can use to create winds (as a *gust of wind* spell). The avatar draws upon the elemental sphere (fire spells only) to cast his spells.

Str 19	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 18	SZ 7'	MR 20%
AC 0	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d12 (axe) +7

Special Att/Def: Anyone hit by Agni's glowing, red axe must save versus paralyzation or burst into flames. Those failing their save suffer an additional 1d10 points of damage each round and cannot cast spells, fight, or do anything but roll on the ground until the flames are put out. The flames can only be quenched through magical means; ordinary (or holy) water has no effect on them. The avatar can breathe fire once per turn for 5d10 damage.

Duties of the Priesthood

Priests of Agni must keep a fire burning in their homes at all times. They can never leave a beggar hungry, and must aid the poor whenever asked.

Requirements: AB standard; AL cg; WP torch, axe, bow; AR a; SP all, combat, creation, elemental, healing, protection, sun; PW 1) produce fire; 5) turn undead; 10) immune to non-magical fire damage; 15) hear anything that is said within earshot of a fire (must specify location of fire); TU special.

Surya is the god of the rising and setting sun. He is charged with bringing an end to night and regulating the end of the day. He is often called upon to heal diseases and to bring luck to the people. Surya has the power to put any number of beings of less than 20th level to sleep (save versus spells to negate). He can also see any event that occurs under the sun's light. In his true form, Surya is a man with dark red skin and long golden hair. He has a third eye in the middle of his forehead and four arms on his torso. He is often seen riding his one-wheeled chariot, which is pulled by seven horses (each a different color of the rainbow).

Role-playing Notes: Surya is generally a benevolent being who occasionally (1% chance) grants a worshiper luck in the form of an opportunity to repeat a critical die roll. Surya has no use for thieves, murderers, and others who benefit by conducting their business in the dark. Omens from Surya generally arrive at dawn in the form of an illusion.

Statistics: AL Ig; WAL Ig; AoC morning and evening; SY half sun.



Surya's Avatar (wizard 14, fighter 14)

Surya's avatar is a golden-haired youth with a third eye in the middle of his forehead. He often keeps his extra arms hidden beneath his robes, and can call upon the illusion/phantasm and alteration schools of magic for his spells.

Str 19	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 16	SZ 6'	MR 15%
AC 0	HD 14	HP 112
#AT 2	THAC0 7	Dmg 3d8 (light sword)

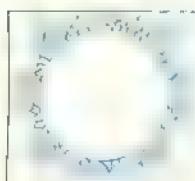
Special Att/Def: Any being within 10' of the avatar's unsheathed *sword of light* must save versus petrification or be blinded for 1d10 turns. The sword automatically dispels all illusion and darkness spells within 20'.

Duties of the Priesthood

Surya's priests must rise at dawn and may not retire until after sunset. Most of them serve the community as healers.

Requirements: AB standard; AL Ig; WP spear; AR a; SP all, charm, divination, healing, protection, sun; PW 3) immunity to disease; 5) cure disease; 10) sunray; TU turn.





Savitri is the god of the day long sun. He causes all things to move and work, the tides to ebb and flow. Like his complement Surya, he sees all that occurs under the sun's light. Unlike Surya, however, he is not always a gentle god; what he sees sometimes angers him and causes him to shine down with unmerciful intensity, or to hide his glorious face from the world. He has the power to bestow life upon any inanimate object (including a dead body), to drive away rot and decay, and to move any object at will. In his true form, Savitri is a man with golden eyes, hands, and tongue. He is seen every day riding his golden chariot across the sky.

Role-playing Notes: Savitri is generally a benevolent god, but he has a bad temper and is quick to punish transgressions with oppressive heat. Like Surya, he despises thieves, murderers, and others who conduct their business in the shelter of the night, and will never aid such a character—even if it means leaving more worthy individuals to their fates. When one of his worshipers dies, there is a percentile chance equal to the worshiper's karma points (or a flat 5% if you are not using the optional karma rules) that Savitri will restore the dead individual to life.

Statistics: AL ng; WAL ng; AoC life, light; SY full sun.

Savitri's Avatar (fighter 16, priest 14)

Savitri's avatar is a handsome youth with golden eyes, hands, and tongue. He can call upon the all, creation, elemental, and sun spheres for his spells.

Str 20	Dex 18	Con 18
Int 16	Wis 16	Cha 18
MV 16	SZ 6'	MR 20%
AC 0	HD 16	HP 128
#AT 2	THAC0 5	Dmg 2d10 (sword) +8

Special Att/Def: Any weapon striking Savitri's avatar must save versus magical fire or be destroyed. Any armor contacted by Savitri's fire sword must save versus magical fire or fall off.

Duties of the Priesthood

Priests of Savitri must always keep a light shining in their homes. They must always help those who have been victimized by thieves, murderers, and other criminals.

Requirements: AB standard; AL ng; WP any; AR a; SP all, combat, creation, divination, elemental, healing, protection, sun; PW 1) continual light; 10) raise dead (before reincarnation checks are made); 15) fire breath (3d10 damage to range of 30'); TU turn.



Soma is the god of soma-juice and the moon, as well as the lord of the stars and plants. Soma manifests himself in the soma plant, which provides a powerful juice that causes men to see hallucinations.

At one time, all classes of men drank soma-juice, but when it was realized that the drink provided divine power, long life, and insights to the future, this privilege was reserved by law for the priests, kings, and noble classes. Individuals drinking at least one serving of soma-juice a week receive two benefits: they are immune to any form of non-magical disease and their Constitution is raised by one point. These effects fade at the end of the 7th day without Soma-juice, but are regained as soon as the individual drinks another helping. In his true form, Soma is the moon, though he can manifest himself in many different shapes (such as a bull, giant, or bird).

Role-playing Notes: Although generally benevolent, Soma is rather vain and proud. He is a great collector of beautiful things, as he believes these items reflect well upon him. When dedicated worshipers drink soma-juice, there is a 5% chance that the resulting hallucination will contain some helpful communication from Soma himself. Omens from Soma always come in the form of soma-induced illusions.

Statistics: AL cg; WAL cg; AoC moon, plants, prophesy; SY moon.

Soma's Avatar (illusionist 18)

Soma's avatar usually appears in the form of a large, silver-skinned giant. He can draw upon the illusion/phantasm school of magic for his spells.

Str 18	Dex 19	Con 19
Int 19	Wis 18	Cha 18
MV 15	SZ 8'	MR 25%
AC 0	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d4 (dagger) +2

Special Att/Def: Anyone struck by the avatar's dagger must successfully save versus death or believe that they have died. This misconception lasts 1d10 turns, during which the character is effectively out of the game. Every time an attacker strikes Soma's avatar, he must successfully save versus spells or believe his attack failed to inflict any damage.

Duties of the Priesthood

Priests of Soma are the cultivators and guardians of soma-juice. By law, it is their duty to keep all but the priests, kings, and noble classes from drinking soma-juice. For a good cause, however, they have been known to violate this law.

Requirements: AB standard; AL cg; WP sickle, spear, axe; AR a; SP all, animal, charm, divination, healing, plant, protection; PW 1) plant growth; 10) find the path; 15) programmed illusion; TU nil.

Ushas is the goddess of dawn, the bright and ever-young daughter of the heavens. Every morning, she drives away the evil spirits that have gathered in the night, awakens the gods and all living creatures, and then opens the gates of the sky to allow Surya into the world. After Surya has brought the rising sun and delivered it to Savitri's one-wheeled chariot, Ushas leads Savitri's horses across the sky. No evil thing may stay or approach within 100 miles of Ushas. She also has the power to reincarnate any dead being into a new body of her choice, awaken any creature from any type of sleep, and to open any door or gate, regardless of how it is locked. In her true form, Ushas is a beautiful, light-skinned woman.

Role-playing Notes: Ushas is a beneficent deity who protects humankind from evil spirits, especially those associated with the night. There is a 5% chance that she will send her avatar to aid anyone (except thieves) needing help while fighting supernatural evil beings. Omens from Ushas generally occur in the form of vibrant colors in the dawn sky (e.g., red for impending violence, black for evil to come, gold for a hero's approach, etc.)

Statistics: AL Ig; WAL Ig; AoC light, wakefulness, locks; SY rising sun.

Ushas' Avatar (priest 16)

Ushas' avatar takes the form of a beautiful woman. She can draw upon the all, charm, healing, protection, and sun spheres for her spells.

Str 18/76	Dex 18	Con 18
Int 18	Wis 19	Cha 20
MV 15	SZ 6'	MR 20%
AC 2	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d8 (staff) +4

Special Att/Def: Any intelligent being within 10' of Ushas' avatar must successfully save versus spells or be charmed (as per the spell) by her incredible beauty. The avatar can also fire a brilliant ray of golden light from her staff, up to a distance of 100'. This ray always hits its target, inflicting 4d8 points of damage. Those hit must also save versus paralyzation or be blinded for 1d10 rounds.

Duties of the Priesthood

Priestesses of Ushas must be women. They greet the arrival of the new day with songs and music, and may never retreat from evil.

Requirements: AB standard, but Charisma of 16 or more; AL Ig; WP staff; AR a; SP all, charm, creation, divination, guardian, healing, protection, sun; PW 1) light; 15) all evil beings within 10' of the priestess must save versus petrification or flee; TU turn (as if 5 levels higher than actual level).



Siva should not to be mistaken for the Hindu god "Shiva the Destroyer," which is a composite of many older gods. Siva is such an important manifestation of Rudra (the destructive god of storms and diseases) that he can be regarded as a separate deity. Siva is power incarnate, a fierce ascetic who repeatedly brings the world to the brink of annihilation by dancing in fire. He is the negative force of the cosmos, destroying whatever he touches in order that it may be reincorporated into unity with the spirit of the cosmos. Anything that Siva touches is utterly annihilated and can never be reconstructed, raised, or reincarnated. In his true form, Siva is a man with four arms and three eyes, usually wearing a tiger skin and a snake collar.



Role-playing Notes: Though determined to destroy all of existence, Siva does not consider himself evil. He is merely attempting to return everything to unity with the cosmic spirit. He is an impersonal god who seldom answers prayers, but he occasionally sends his avatar to defend one of his temples.

Statistics: AL ne; WAL ne; AoC destruction; SY cobra head.

Siva's Avatar (fighter 20, wizard 15)

Siva's avatar takes the form of a very large, four armed man with three eyes. As he walks, the ground beneath his feet disappears. He can call upon the alteration school of magic for his spells.

Str 21	Dex 18	Con 18
Int 19	Wis 19	Cha 18
MV 18	SZ 7'	MR 25%
AC -4	HD 20	HP 160
#AT 2	THAC0 1	Dmg 2d10 (sword) +9

Special Att/Def: Anything hit by the avatar's scimitar, or that touches the avatar, must save versus disintegration (items) or death (beings). Failure means the item or being has been disintegrated and cannot be reconstructed (raised or reincarnated). The avatar may use his extra arms to cast one spell per round, even while engaged in melee. His third eye shoots a beam of annihilation up to 100' that hits as a missile weapon and has the same effects as a blow from his scimitar.

Duties of the Priesthood

Priests of Siva are noted for their monthly fire dance. After scouring the countryside in search of sacrifices (which includes everything from furniture to living beings), the priests spend several hours dancing in a huge bon-fire. They end the ceremony by throwing everything they have collected into the fire.

Requirements: AB standard; AL ne; WP any; AR a; SP all, combat, divination, elemental, necromantic, sun, weather; PW 1) immune to fire damage; TU control (upon reaching 10th level).



Also known as the Black Mother, Kali is a strange and terrible goddess nearly as ancient as India itself. She is the embodiment of energy, both creative and destructive. In that she is a creator of life, she is similar to the mother goddesses of many cultures. But she also eats her own sons and destroys the life that she creates, and is almost unique in this aspect of her being. Kali radiates a peculiar charm (as spell) over men, and is beloved as the beautiful, horrible, life-giving, life-taking mother. Kali has the power to create living beings from non-animate matter, and the power to kill any creature with a mere thought. In her true form, Kali is a four-armed woman with red eyes, a skeletal face, and a blood-smeared body. She seldom wears any clothing but a skirt of severed hands.

Role-playing Notes: Kali delights in both killing and creation, for both are expressions of the essential energy she embodies. She is equally likely (5%) to send her avatar to aid a woman in childbirth or a murderer in danger. Omens from Kali often come in the forms of terrible visions or blissful dreams.

Statistics: AL ce; WAL ce; AoC life and death; SY skull.

Kali's Avatar (fighter 16, thief 16)

Kali's avatar is a beautiful, four-armed woman of dark complexion and voluptuous proportions. She is rarely seen during daylight.

Str 19	Dex 19	Con 18
Int 18	Wis 12	Cha 19
MV 15	SZ 6'	MR 20%
AC -2	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d10 (sword) +7

Special Att/Def: Any man kissing Kali's avatar falls under her complete and total domination—there is no saving throw. This effect lasts until the avatar is destroyed. If the avatar should attack while remaining undetected (either hidden or disguised), the victim suffers a -5 modifier to his surprise roll. One member of a surprised group will be singled out and must save versus death or be immediately strangled to death when the avatar slips a knotted cord around his throat. Anyone hit by Kali's sword must also save versus death or be killed.

Duties of the Priesthood

Kali's priests are all members of the secret, murderous thagna cult. They are all prominent and well respected members of their community who lead double lives, stealing out at night to prove their devotion to Kali by strangling innocent travelers with their knotted cords.

Requirements: AB standard, but must also meet requirements for thieves; AL ce; WP knotted cord, club, any bloodless weapon; AR g; SP all, charm, divination, healing, protection; PW 1) move silently and hide in shadows as a ranger of the same level; 10) *turn invisible*; TU turn.



Brihaspati is the teacher of the gods, the lord of prayer, and the heavenly priest. He is wisdom incarnate, and it was he who taught Indra the arts of government so that he could lead the gods when the Aryans first entered India. In order to teach his fellow gods the virtues of secular life, he wrote a treatise on married life, and he personally guided the hand of the worldly priests who wrote ancient law code that bears his name. In his true form, Brihaspati has seven mouths, a set of sharp horns, a hundred wings, and is usually armed with both an axe and a bow.

Role-playing Notes: Brihaspati is primarily concerned with teaching men to live well and wisely. He often sends his avatars to act as advisors to worthy rajas. Brihaspati has also been known to send an avatar to particularly cruel or inept rajas, hoping to teach them the error of their ways. Omens from Brihaspati come in the form of sudden insights and realizations.

Statistics: AL lg; WAL lg; AoC wisdom, worship; SY quill and scroll.

Brihaspati's Avatar (priest 18)

Brihaspati's avatar takes the form of an ancient sage. He can draw upon any sphere for his spells. If attacked, the avatar will not defend himself, for he will only use his weapons in order to defend a mortal being who is under attack.

Str 18/00	Dex 18	Con 18
Int 19	Wis 20	Cha 18
MV 15	SZ 6'	MR 15%
AC 2	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d8 (axe) +6

Special Att/Def: Brihaspati's avatar carries a bow that fires arrows of brilliant light which render his targets blind for 1d10 days (save versus paralyzation to negate). While carrying his axe, Brihaspati cannot be hit by any creature with a Wisdom of less than 16.

Duties of the Priesthood

Brihaspati's priests serve as teachers or, when possible, noble advisors. They must uphold the laws of their community, even when those laws are created by evil men for evil purpose (though, in such cases, they are expected to use every legal means at their disposal to show the evil lawmakers the errors of their ways). They may only take up arms in the lawful defense of another being.

Requirements: AB standard; AL lg; WP axe, bow; AR a; SP all, charm, divination, healing, protection; PW 1) know alignment; 10) foresight; TU nil.

Rudra is the god of storms and disease, the bringer of death, and the malevolent deity who feeds on the corpses of those slain in battle. Because he has the power to cause disease, however, he also has the power to cure it—though he utilizes this ability far too rarely. Rudra is also a lord of the animals, with the ability to spread disease or vitality among them as well. He carries a large black bow which fires invisible arrows of disease. He has the power to create a storm at will. In his true form, Rudra is a red-skinned man with a blue neck.

Role-playing Notes: Rudra delights in spreading disease. When he is not terrorizing some part of India with a terrible storm, he is busily firing his invisible arrows of disease at hapless mortals. If properly worshiped, by sacrificing a cow upon waste land, Rudra may be persuaded not to fire his arrows at a particular community. Omens from Rudra often take the form of illness or an unexpected storm.

Statistics: AL ne; WAL ne; AoC storms, disease; SY black bow.



Rudra's Avatar (thief 15, wizard 10)

Rudra's avatar takes the form of a pariah with a terrible skin disease. He can call upon the alteration or illusion/phantasm schools of magic for his spells.

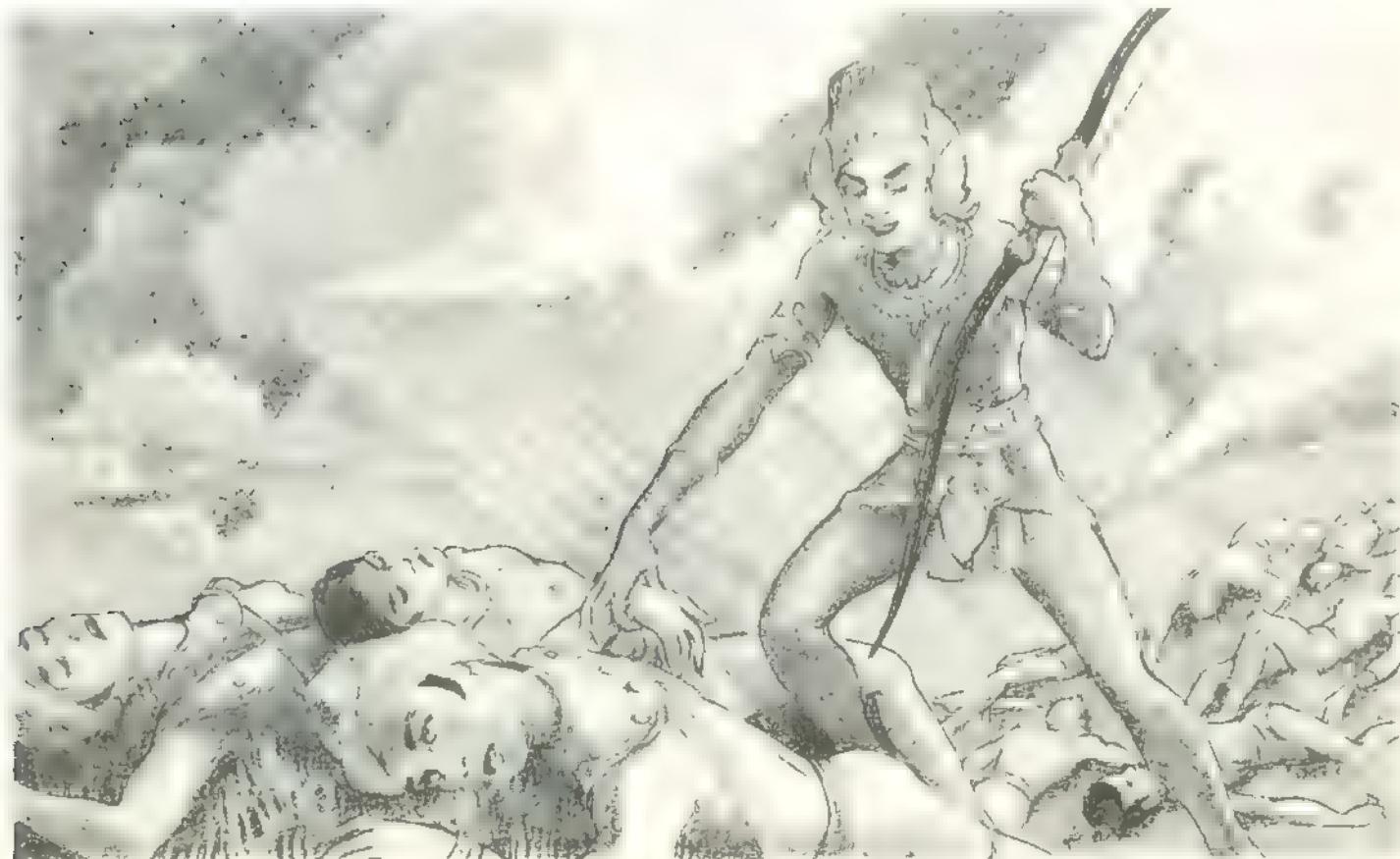
Str 18	Dex 19	Con 18
Int 18	Wis 16	Cha 16
MV 15	SZ 7'	MR 15%
AC 2	HD 15	HP 120
#AT 1	THAC0 5	Dmg 1d8 (sword) +2

Special Att/Def: Any being touching the avatar must successfully save versus disease or contract a rotting disease that permanently reduces the victim's Charisma and Constitution by 1d4 points per round. A *cure disease* will halt the disease, but will not restore lost Charisma or Constitution points. Rudra's avatar carries a bow which fires arrows causing the same effect.

Duties of the Priesthood

Unlike most priests, Rudra's clerics are seldom interested in invoking their deity. Instead, they spend most of their efforts in performing rites designed to sate their god so he will stay away and leave their homes alone.

Requirements: AB standard; AL ne or ng; WP bow, club; AR a; SP all, animal, divination, elemental, protection, weather; PW 5) immune to all magical or mundane diseases; 10) *cure disease*; TU turn.





Puchan is the god who guides, watching over travelers, ushering the dead to Yama's realm, leading men to wealth or away from trouble, and showing herdsmen where to find good pastures for their cattle. He also brings all things into proper relationship with one another, blessing marriages, protecting men from those who would exploit them, and determining what shall be food and who shall be the one to eat it. As the protector of travelers, he often comes into conflict with Kali, whose priests prey on travelers in order to perform their bloody rites. In his true form, Puchan appears to be a normal man, often carrying a golden lance.

Role-playing Notes: Puchan is a benevolent god who tries to help mortals by setting them into the proper relationships with their environment. He is especially disturbed by Kali and her worshipers, whom he considers twisted manifestations of the cosmic order. In areas plagued by Kali's sects, Puchan's avatar is often found begging for passage with a group of travelers that seems likely to be attacked by the thagnas.

Statistics: AL ng; WAL ng; AoC relationships; SY golden lance.

Puchan's Avatar (fighter 15, wizard 10)

Puchan's avatar takes the form of an aged, itinerant traveler. He can draw upon the enchantment/charm, alteration, and greater divination schools for his spells.

Str 18/76	Dex 18	Con 18
Int 18	Wis 18	Cha 16
MV 15	SZ 6'	MR 15%
AC 2	HD 15	HP 120
#AT 2	THAC0 5	Dmg 1d8 +5 (lance) +4

Special Att/Def: Puchan's avatar can only be hit by magic or magic weapons. His golden lance always hits its target, and returns to his hand on the same round if he throws it.

Duties of the Priesthood

Puchan's priests are often called upon to perform marriages, since it is known that Puchan himself will watch over marriages performed by his clergy. They are also asked to perform funeral rites, and are consulted before herdsmen move their cows. One of the most important duties of Puchan's priests, however, remains highly secret: they are often the ones who organize resistance against unjust nobles and rajas.

Requirements: AB standard; AL ng; WP lance, bow, club; AR a; SP all, charm, combat, creation, divination, healing, protection, summoning; PW 5) *find the path*; 10) *raise dead*; TU turn.



Ratri is the magnificent queen of the night. Although she is the sovereign of darkness and all things that abide in it, she is not a personification of night. Rather, she rules the darkness as a shepherd rules his herd, by watching over it without being a part of it.

Ratri has the power to see anything that occurs under cover of night, and to create or dispel darkness at will. In her true form, she is the silhouette of a voluptuous woman. She has an uncountable number of eyes, which shine down on the earth as the stars.

Role-playing Notes: Every night, Ratri parts the clouds of darkness so that Ushas may find her way to the eastern sky and open its gates for Surya, lord of the dawn. As this action might suggest, the Queen of Darkness, Ratri is not necessarily the patroness of thieves, robbers, and murderers. When they pray to her and perform the necessary sacrifices, she sometimes helps them by concealing their activities. But she is also a fickle goddess, and if she is even slightly offended by a denizen of the night, she may cast a revealing light on his nefarious actions. For this reason, she is as much feared by thieves, scoundrels, and murderers as she is venerated. Ratri never sends omens.

Statistics: AL cn; WAL any; AoC night and darkness; SY silhouette of a woman.

Ratri's Avatar (thief 14, bard 10)

Ratri's avatar takes the form of a beautiful woman with black hair and eyes and a swarthy complexion. She can draw upon any school of magic for her spells and always carries a golden sitar.

Str 18	Dex 19	Con 16
Int 16	Wis 16	Cha 18
MV 15	SZ 6'	MR 10%
AC 2	HD 14	HP 112
#AT 1	THAC0 7	Dmg 1d6 (sword) +2

Special Att/Def: Ratri's avatar can create or dispel darkness within a 50' radius of herself. Any being struck by her sword must save versus paralyzation or be permanently blinded. She can assume the form of an incorporeal shadow at will, once per day. When playing her sitar, Ratri can charm any creature (save versus spells to negate).

Duties of the Priesthood

Priests of Ratri must sleep during the day and conduct normal activities at night.

Requirements: AB standard; AL any chaotic; WP short sword, dagger, sling; AR b; SP all, astral, charm, divination, guardian, healing, necromantic, protection, summoning; PW 1) infravision (60'); 10) darkness, 15' radius and light; TU nil.

Vayu is the god of the winds, sometimes gentle and life-giving, sometimes terrible and fierce. He was born of the last breath of Purusa, a primeval giant whom the gods sacrificed to create the earth.



Vayu's most notable power is the ability to give life to any item. Items that are firmly attached to the ground, such as a flagpole, receive only plant-like intelligence and can do little except grow. Items that can be moved without uprooting the earth, such as a boulder, receive animal intelligence. Only items that previously had the capacity for logical thought, such as a human skeleton, receive sentient abilities. Vayu also has the ability to create cyclones and typhoons with winds up to 150 mph. Live beings caught in such winds must save versus breath weapon every other round. Failure indicates that they have been hit by flying debris (1d6 damage for every 10 mph of wind speed). Vayu has no form and can only be sensed indirectly, such as when he brushes past one's skin or whistles through the treetops.

Role-playing Notes: Vayu is a fickle god, bringing moisture and breathing life into the earth one moment, and in the next wreaking terrible destruction with his angry winds. He sometimes shows special restraint when a village pays him the proper worship.

Statistics: AL cn; WAL cn; AoC wind, life, destruction; SY a sapling bending in the wind.

Vayu's Avatar (wizard 14)

Vayu's avatar is a flying lizard, similar in appearance to a small, gray dragon. He can call upon the alteration and invocation/evocation schools of magic for his spells.

Str 18	Dex 16	Con 18
Int 18	Wis 16	Cha 12
MV 20 f	SZ 15'	MR 15%
AC -2	HD 15	HP 120
#AT 3	THAC0 5	Dmg 1d8/1d8/2d10

Special Att/Def: Vayu's avatar can turn *invisible* at will. He can also breathe winds of 100 mph up to a range of 100'. Anyone caught in such an attack must save versus breath weapon or lose his footing.

Duties of the Priesthood

Priests of Vayu must live in homes that have at least one opening exposed to the wind on all sides. Their duties consist mostly of performing the proper rites so that Vayu will look kindly upon their village.

Requirements: AB standard; AL cn; WP bow and arrow, blowgun (with poison), whip, spear; AR a; SP all, astral, creation, elemental, healing, plant, protection, weather; PW 10) *breathe of life* (animate any non-living item for 1d10 turns, or use as a *raise dead* spell on animal and human life); TU turn.

In the early days of the Vedic Age, Tvashtri was a priest of such power that he dared to create a son whom he hoped would deprive Indra of his position as king of the gods. When Indra jealously destroyed this son, Tvashtri created a monster so powerful that Indra had to resort to trickery to defeat it. As this story illustrates, Tvashtri is a gifted inventor, and it is no wonder that he eventually earned the gift of immortality (either through learning its secret or as a gift of the gods). Now known as Tvashtri the Artificer, he is the patron of artisans, architects, and inventors. Tvashtri spends most of his time creating the weapons of the gods, many of which he enchant so that they will never do him any harm. In his true form, Tvashtri appears to be nothing more than an ordinary man.



Role-playing Notes: Tvashtri loves inventions, and there is a 5% chance that he will appear to lend his aid to anybody of good alignment who is attempting to build a particularly interesting or difficult item.

Statistics: AL cg; WAL cg; AoC inventions and creation; SY pinwheel fan.

Tvashtri (wizard 20, priest 15)

Tvashtri's avatar looks much like Tvashtri himself. He can call upon any sphere or school of magic for his spells.

Str 13	Dex 18	Con 18
Int 21	Wis 20	Cha 17
MV 15	SZ 6'	MR 50%
AC -3	HD 11	HP 70
#AT 1	THAC0 9	Dmg 4d4 (dagger)

Special Att/Def: Whenever he roams the earth, Tvashtri's avatar wears a golden robe which gives him an AC of -3. He carries a long dagger with a triangular blade that causes permanent paralyzation in any being it strikes (save versus paralyzation to negate). Finally, he also carries a pinwheel that negates magic within 100' when he blows on it (as an anti-magic shell). Tvashtri can heal up to 3d10 points of damage each round by grabbing the air and using it to repair his injuries.

Duties of the Priesthood

Tvashtri's priests often serve their villages or companions as engineers. If they do not show resourcefulness in solving their problems, Tvashtri may express his displeasure by refusing to grant them more spells.

Requirements: AB standard, but Int of 16 and Wis of 15; AL cg; WP any, but must be invented by the priest himself; AR c; SP all, combat, creation, divination, elemental, guardian, healing, plant, protection, summoning; PW 10) *enchant an item* with a saving throw modifier of +4 (usable once per year); TU nil.



Japan is a land of contradictions. It is a land of tradition and custom, but it is a relative newcomer to the ranks of civilization (its first notable court was created 2,000 years after the first Chinese dynasty). While the same Imperial family has led Japan throughout its fifteen centuries of recorded history, the Emperor has rarely enjoyed more than a nominal control over the affairs of the country. It is a land of incredible beauty and tranquility that (before the 20th Century) suffered only one serious attempt at invasion, yet Japan's fierce samurai warriors are well-known for practicing the grimdest kind of warfare.

Japan lies off the east coast of Asia, a chain of volcanic islands somewhat larger in area than Great Britain. It is isolated from its nearest neighbor, Korea, by 100 miles of stormy sea so difficult and dangerous to cross that it proved the undoing of the only invasion fleet to threaten its shores in ancient times. The islands are mostly mountainous, but there are many fertile plains and flat-bottomed river valleys in which to cultivate crops. It has a temperate climate and dependable rainfall that make it a wonderful place to live. Yet it also lies in the middle of a common hurricane path, and is savaged at least once a year by tremendously destructive typhoons. And, being built upon a chain of volcanic islands, large parts are often shaken by tremendous earthquakes or subjected to a fiery rain of molten rock and ash.

In 500 B.C., while Chinese culture was flourishing on the mainland, these beautiful and violent islands were inhabited by two groups of non-Mongoloid tribesmen, one of which (the Ainu) had not yet emerged from the Stone Age. During the Second and First Centuries B.C., Mongoloid peoples ventured across the Korea Strait in large numbers, bringing with them technological and agricultural knowledge (such as crude iron forging and rice-growing). They mixed with the previous inhabitants, forming the Yayoi culture.

The Yayoi culture was one of gentle, agricultural barbarians. The islands were divided into hundreds of small states ruled by female sorceresses. (One such ruler, a woman named Pimiko, was served inside her fortified palace by one male and 1,000 female attendants.) Like most early farming communities, they probably practiced a form of nature-worship, deifying the sun, moon, rain, especially impressive mountains, etc. They practiced a form of divination, prophesying the future from baked bones.

In about 250 A.D., fierce warlike horsemen (probably of the same stock as Attila and his Huns) crossed the Korea Strait. Wearing iron armor and wielding finely crafted iron swords, they quickly conquered the gentle Yayoi culture and installed themselves as the local aristocracy. It was not many generations before one of their families, perhaps in alliance with native priests, won precedence over the others and established itself as the Imperial Family. The descendants of this shadowy prehistoric family still reign over Japan today.

The Imperial Legacy

According to legend, the first earthly member of this family was the grandson of Amaterasu, the sun goddess (it is in her honor that Japan is called the "Land of the Rising Sun"). Bearing three heavenly symbols (the curved jewel, the sword, and the mirror), this "august grandchild" descended to Kyushu (the western-most of the four main islands). The first, semi-legendary emperor, Jimmu Tenno, was descended from this divine grandchild. In 400 A.D., this early Japanese empire had stabilized as far east as the Yamato province (on the largest island, Honshu, near present day Osaka).

By then, the emperor was already cast in the role he was to fulfill for most of Japan's history—that of a divine leader, but more of religious symbol than the head of the government. The true ruler was an official similar to a prime minister, who heavily influenced (if not actually dictated) all of the emperor's pronouncements. In addition, when an emperor died, this minister often chose which prince (always from the Imperial family) became the next emperor—and it was not unusual for him to have his choice's potential rivals assassinated as insurance against future insurrection.

Although individual emperors might be dethroned or even murdered, the royal family was never displaced. Because of the line's religious significance, only an authentic descendant of Jimmu Tenno (and therefore the sun goddess Amaterasu) could become emperor and intercede with heaven on behalf of men. That is why, after more than 1,500 years, the current emperor of Japan belongs to the same family as the first.

Japan at this time was far from a settled land. Despite the divinity of the emperor, its political organization was little more than a loosely knit assemblage of clans tolerating the supremacy of one member. Their technology was still not as advanced as that of China, there was no written language, communication was so poor that imperial influence outside of the Yamato region was tenuous at best, and much of the country was plagued by outlaws, pirates, or unsubdued Ainu.

Much of that was about to change. In 552 A.D., the Korean kingdom of Paikche sent an emissary to Japan, opening the way for Chinese influence to enter the Land of the Rising Sun. Over the next two hundred and fifty years, Japan imported many Chinese innovations, such as writing, technology, and theories of centralized government. They adapted these innovations to the unique conditions of Japan, more often than not improving them in the process. It was also during this time that Buddhism, already a thousand years old, was introduced, and that Japan's native religion acquired its name, Shinto.

During the next five hundred years, Japan advanced, both culturally and technologically, at a remarkable pace. They invented an alphabet more suited to their language than Chinese, created some of the most beautiful poetry and other literature that the world has ever known, and took the art of sword-making to heights that western artisans could not equal until many centuries later.

The Rise of the Samurai

Despite Japan's advances in culture and technology, they were not able to permanently consolidate a centralized government. The country remained essentially a land of clans, with powerful families vying savagely for the all-important position that allowed them to exert their influence over the emperor.

Then, in the 10th Century A.D., the imperial government began to suffer a loss of tax revenues through its practice of granting large tracts of tax-free land to monasteries and powerful nobles. Eventually, the ruling family of the time, the Fujiwara, grew so weak that they had to rely upon alliances with powerful provincial families to stabilize the government—and even then, they were far from successful.

The situation grew worse when the Emperor Go Sanjo attempted to assert the power of the throne. During his four-year reign, he managed to oust the Fujiwara family from control. Then, in order to free himself from the time-consuming religious ceremonies of the emperor, he abdicated in favor of his son. As the Retired Emperor, he was free to devote his energies to the real business of running the empire: politics and government.

Unfortunately, Go Sanjo never had the chance to unify the disparate clans of Japan. He died a year after becoming the Retired Emperor, and his son abdicated a short time later. A long and bitter era of bloodshed and almost incessant warfare followed as the two strongest clans, the Minamoto and Taira, vied for power. It was during this period that the warrior became respected and the samurai evolved as a distinct social class.

In many respects, the samurai was outwardly similar to the knights of medieval Europe. He was a gentleman warrior who often fought from horseback and who owed allegiance to a lord of higher rank. But there the semblance ends. Unlike European knights, the samurai were not inspired by religious fervor, chivalric ideals, or the glorification of womanhood. Instead, they were fanatically loyal to their overlords, not allowing love of family, duty to parents, or even fear of death to stand before their duty to their feudal leader.

Eventually, the samurai would acquire a code and a set of characteristics to put it widely apart from the masses of Japanese. But, as the Minamoto and Taira families fought for dominance, the Bushido was not yet a code, and the samurai were little more than fearless, merciless warriors fighting for the glory of their leader.

The conflict between the great Minamoto and Taira families continued for nearly a hundred years. In 1156, the conflict broke into an all-out war that lasted until 1185, when Minamoto Yoritomo crushed the Taira family for good. Yoritomo then began consolidating his power and, in 1192, was named the first shogun (military dictator) of Japan. For the first time, Japan had a strong central government and, under Yoritomo's leadership, it entered a period of relative unification and order.

Shinto

By the 12th Century, Japanese society had been heavily influenced by Buddhism. However, Buddhist mythology does not lend itself well to AD&D® campaigns. Therefore, *Legends & Lore* does not go to any length in describing Buddhism, its history, or mythology. Instead, in the many countries where Buddhism has become influential, *Legends & Lore* describes, to the degree possible, the mythology of the country before the arrival of Buddhism. In Japan, the native mythology is largely derived from the beliefs surrounding Shintoism.

Shinto is not an easy religion for outsiders to understand, for it relies on spiritual insight and feeling rather than disciplined thought and learning. Were a non-practitioner to attempt to explain it in the space of a few paragraphs—or even pages—he would be doomed to failure—it is beyond the scope of *Legends & Lore*. Instead, this book presents an adjusted, much simplified version designed specifically for the purpose of adding flavor to a fantasy role-playing campaign in Japan or in a Japanese-like setting. It is in no way an examination of the true religion, much less a judgement or comment upon its validity. With that precaution in mind, the information that follows should prove helpful in adding flavor to your campaign.

Shinto is not a Japanese word, but was coined in the sixth century A.D. when Buddhism entered Japan. Literally, it means "the way of good spirits," which is not—at least to most westerners—a very accurate description of the religion. Shintoism is a naturalistic religion in which the forces of nature and, to a lesser extent, ancestors are deified.

These forces are called "kami," which is an extremely difficult concept to translate accurately into English. Basically, for our purposes, kami is somewhere between a "god" and a "spirit." It might be described as meaning "the beings more highly placed," "the venerated," or as "the awe-inspiring." Anything which deserves to be revered or dreaded for its extraordinary powers (especially those possessing a magical nature) deserves to be called "kami." A god, a majestic mountain, and the august personage of the emperor are all "kami." Not surprisingly, there are a lot of kamis—eight million of them, to be precise.

For our purposes, only animals of a magical nature or origin would have a kami. Thus, dragons, unicorns, and lycanthropes would all have a kami; bears, griffins, and kobolds would not. If in doubt, consider whether or not the creature has any magical abilities or magic resistance; generally, those that do have kamis, the others don't.

On earth, kamis can be found in anything, from beautiful waterfalls to majestic mountains to oddly shaped rocks. All are worshiped as fervently as other cultures worship their gods, and when walking through Japan, one is likely to come upon a small shrine to one of these kamis at any time—beside a quiet pool, at the base of a great cliff, or deep within a peaceful glade.

Most of the kamis described in *Legends & Lore* are of a different type, however. These kamis correspond more closely to conventional concepts of deities. They are the gods of the sun and moon, the beings responsible for storms and fertility, the ones who created the land and populated it with people.

For the largest part, these kami, the "Ama-Tsu-Kami" or kami of the heavens, reside "in the sky" (any of the Seven Heavens). At one time, earth was linked to the sky by a bridge, the Ama no Hashidate, which allowed the gods free and easy access to the earth. Unfortunately, this bridge has long since collapsed, forcing the gods to send their avatars when they wish to visit the world of men.

Under the earth lies the kingdom of the dead, the "Land of Darkness" or Yomi-ts-u-kuni. It can be reached via a winding road that begins in the Izumo province and leads underground, or via the bottomless abyss which engulfs all the waters of the sea. It is pictured as an ugly, foul land filled with the repulsive corpses of the dead.

According to mythology, a generation of unnamed divinities were born at the same time as the heaven and the earth. They were followed by several more unnamed generations of divinities, until finally the seventh generation, containing Izanagi and Izanami, was born. Izanagi and Izanami created the islands of Japan, then went down to live on them. There, in many different manners, they began giving birth to many other kamis.

This process continued until Izanami gave birth to the god of fire, a difficult delivery which resulted in her death. After Izanami went to the Land of Darkness, the other kamis continued to procreate. Nevertheless, Izanagi missed his wife and went to retrieve her, but Izanami was furious when he saw her in her decayed form and chased him away. Afterwards, as Izanagi washed himself, he created the deities of the sea and, when he washed his left eye, Amaterasu, the goddess of the sun and the ancestor of Japanese emperors.

After this, of course, all the kamis engaged in a great many adventures—far too numerous to recount here.

New Spells

Kami Absorption (Conjuration/Summoning)

Fifth Level Priest

Sphere: Summoning

Range: Touch

Components: V,S,M

Duration: 1 round/level of caster

Casting Time: 1 round

Area of Effect: One individual

Saving Throw: none

Kami absorption allows the priest to invest an individual (himself or another) with the kami of another object or being. Kami may only be absorbed from something that has it, such as a supernatural beast, an awe-inspiring mountain, an ancient tree, magic weapons, or a large, strangely shaped rock. Normal objects, such small trees, common boulders, and

non-magical monsters or do not have kamis. (See the previous section on "Shinto" for an explanation of kami.)

When an individual is invested with the kami of another object or being, he absorbs the essential nature of the object. This absorption manifests itself outwardly in a temporary +6 modifier to one (and only one) of these statistics: Str, Int, Wis, Dex, Con, Cha, THAC0, AC, or MV. The statistic modified corresponds to the nature of the kami absorbed. Here are a few examples: mountain—Str; dragon—Int; ki-rin—Wis; stream—Dex; tree—Con; flower—Cha; snake THAC0; rock—AC; wind—MV.

It is readily apparent that these correlations are extremely subjective. The DM's judgement is final in determining which statistic a particular kami modifies. However, he should weigh his decision in favor of any conceptions the player may have about which statistic a kami might modify.

The effects of this spell last only for its duration. The material component required is the object which possesses the kami in the first place (the object is not harmed by the spell). This spell can only be cast upon willing targets, and will not absorb kami from any avatar or god.

New Magic Items

The Emperor's Crown

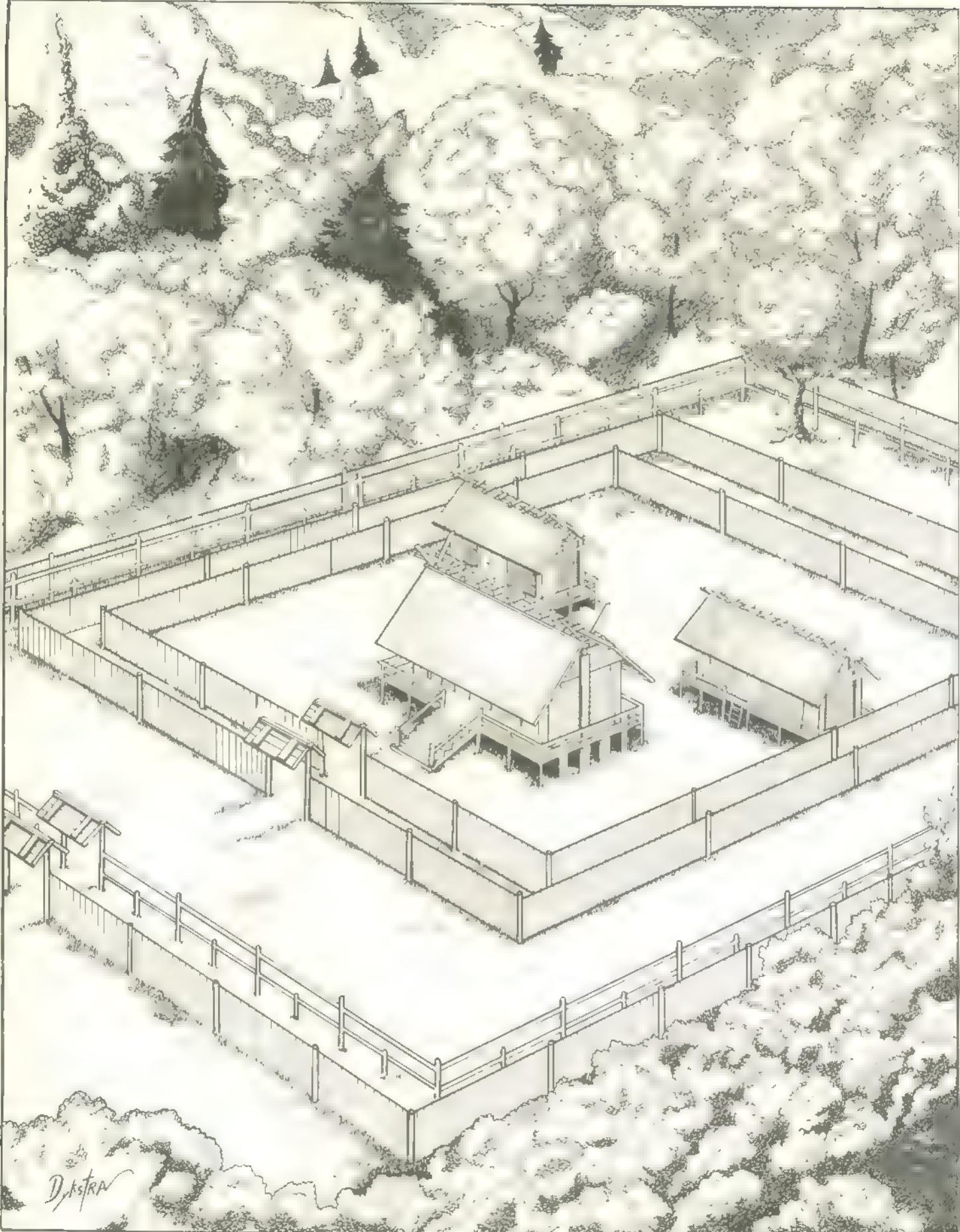
This magical crown is decorated with a cluster of perfect gemstones sent to earth by Amaterasu with her grandson. When worn, it acts as a *helm of telepathy*, *teleportation*, and *comprehending languages*. The wearer automatically knows when someone in his presence is lying. The crown bestows an AC of 0, and allows the wearer to ask one question per week of Amaterasu (she responds honestly and kindly only to true descendants of the Imperial family). Although the crown continues to function if worn by someone other than the rightful Emperor, Amaterasu is sure to punish a thief by sending her avatar after him.

The Emperor's Sword

This samurai sword is a *sword of dancing*, *life stealing*, and *sharpness +5*. It also becomes a *cursed berserking sword* in the hands of anyone but a member of the Imperial family.

The Emperor's Mirror

The holder of this golden mirror can hear and see into any room he has ever been in. It allows him to examine the entire room at once, or to inspect even the smallest items in close detail. If the holder wishes, he can speak to any beings in the room, or he may keep his spying a secret. All of these powers function at will. Once per week, the holder may also *teleport* any living being visible in the mirror to his location. The victim is allowed a saving throw to negate this effect, but it may be done against his will. When anyone but a legitimate member of the Imperial family uses the mirror, there is a 5% chance that Amaterasu will send her avatar through the mirror to punish the individual.



Izanami and Izanagi are the seventh generation descendants of the three divinities that came into being with the heavens and the earth. Of these early deities, they are the most important for men, for they were assigned the task of solidifying the earth.

Izanagi, the male god, stood on the floating bridge of heaven and stirred the ocean with his lance until the water began to congeal and the island of Onokoro was formed.

Here, Izanagi and his wife, Izanami, made their home and went about the business of populating the world. At first, they produced a monster, then an island. Finally, however, they began producing more gods. Unfortunately, Izanami died while giving birth to the god of fire. The morose Izanagi went to the Land of Darkness to visit her, but was bitterly chased away after Izanami grew angry at him for seeing her in a state of decay. Back on earth, Izanagi produced several more deities, including the sun goddess Amaterasu, as he washed away the residue of the underworld.

Working together, Izanagi and Izanami have the power to create anything. In their true forms, they appear to be a statuesque man and woman of great beauty (though Izanami will appear dead and decayed if caught unawares).

Role-playing Notes: These two rarely involve themselves in the affairs of men.

Statistics: AL Ig; WAL any good; AoC light; SY sun.

Izanagi's and Izanami's Avatars

(wizard 20 and priest 20)

These avatars appear to be a handsome man and beautiful woman of great size. Izanagi can draw upon any school of magic for his spells, and Izanami can draw upon any sphere for hers.

Str 22	Dex 18	Con 19
Int 19	Wis 19	Cha 19
MV 22	SZ 10'	MR 50%
AC 0	HD 20	HP 176
#AT 1	THAC0 -1	Dmg 1d6 (lance) +10

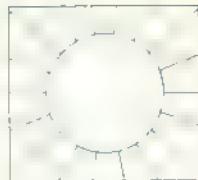
Special Att/Def: Victims hit by Izanagi's lance must save versus death or their blood coagulates in their veins and kills them. Izanami can become a corpse, causing all who see her to save versus petrification or flee for 1d10 turns.

Duties of the Priesthood

Priests of Izanagi and/or Izanami dedicate themselves to the caretaking of the beautiful land their deities created.

Requirements: AB standard; AL Ig; WP lance, spear; AR d; SP all, animal, creation, elemental, healing, necromantic; PW nil; TU turn.

Amaterasu was born when Izanagi washed his left eye after returning from the Land of the Dead. She is the goddess of the sun and rules the Plane of Heaven. Through one of her grandsons, the Imperial family is descended directly from her.



In addition to being the goddess of the sun, Amaterasu is the weaver of the gods' robes. She has the power to light the world (or any part of it), to make plants grow, to cure diseases in men, or to destroy anything she wishes with her brilliance. In her true form, Amaterasu is beautiful woman.

Role-playing Notes: Amaterasu is the patron goddess of Japan and watches over its welfare carefully. If the land is seriously threatened, she may beseech aid from her fellow gods in order to protect it. She also watches over the Imperial family, and will never aid those who bring harm to one of its members. If the existence of the family itself is threatened, she will not hesitate send her avatar to aid it. Omens from Amaterasu take the form of solar eclipses.

Statistics: AL Ig; WAL any good; AoC light; SY sun.

Amaterasu's Avatar (priest 19)

Amaterasu's avatar is a beautiful woman with a radiant smile. She can draw upon the all, charm, creation, elemental, and sun spheres for her spells.

Str 20	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 18	SZ 6'	MR 40%
AC -2	HD 19	HP 152
#AT 1	THAC0 1	Dmg 1d6 (hand) +8

Special Att/Def: From her eyes, Amaterasu's avatar can fire blinding heat rays doing 10d10 points of damage. She is immune to any heat, cold, or fire-based attacks, as she is to any light or darkness spell.

Duties of the Priesthood

Priests of Amaterasu must dedicate themselves to the emperor and follow his every command. If they ever form an alliance with an enemy of the emperor's, they immediately and irrevocably lose their powers.

Requirements: AB standard; AL any lawful; WP spear, lance, mace; AR a; SP all, astral, charm, creation, divination, elemental, healing, protection, sun; PW 3) light; 10) fly at will, MV = 15; TU turn.



Tsuki-Yomi was born when Izanagi washed his right eye after returning from the Land of the Dead. He is the god of the moon, whose function it is to count the passing of the months. In China, a hare is often shown in the moon, and this sign has been incorporated into Tsuki-Yomi's symbol, along with a pun. In Japanese, Mochi-zuki means two things: the full moon, and to pound rice for cakes. Therefore, Tsuki-Yomi's symbol is a hare in the moon, pounding rice for cakes.

As the counter of the months, Tsuki-Yomi has the power to control time, making it pass more slowly in one place than in another, stopping it altogether, or speeding it up. He also has the power to light the darkness. In his true form, Tsuki-Yomi is a handsome man.

Role-playing Notes: Tsuki-Yomi's primary concern is the orderly progression of time, so that seasons change and crops mature properly. He is generally benevolent to those who rely upon and respect the cycle of nature. If his aid is requested in defending a just, established social order, there is a 5% chance that he will answer by sending his avatar. When sending omens, Tsuki-Yomi sometimes manifests the handsome blue face of his avatar in an expensive mirror.

Statistics: AL ng; WAL any good; AoC time, moon; SY hare in the moon, pounding rice in a mortar.

Tsuki-Yomi's Avatar (wizard 18, fighter 14)

Tsuki-Yomi's avatar is a massively built man with blue skin. He can draw upon any school of magic for his spells.

Str 19	Dex 18	Con 18
Int 19	Wis 16	Cha 18
MV 18	SZ 6'	MR 35%
AC -2	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 (sword) +7

Special Att/Def: Tsuki-Yomi's avatar can employ *telekinesis* on any item of up to 500 gp weight. Victims of this power may make a saving throw versus their Dexterity score to retain their grip on an object grabbed by the avatar. He may also *fly* at will with a movement rate equal to his normal walking speed.

Duties of the Priesthood

Priests of Tsuki-Yomi must always have at least one mirror. During the full moon, they must spend the entire night looking at the moon in this mirror and praying or lose their spells until the next full moon.

Requirements: AB standard; AL any good; WP polearms; AR a; SP charm, creation, divination, healing, necromantic, sun; PW 1) infravision (60'); 15) *stop time* (as *temporal stasis* spell, save that the caster is the only creature within 20' that is not affected; lasts 1d4 of the caster's rounds); TU turn.



Hachiman was born Ojin, son of the Empress Jingo. According to legend, Empress Jingo became pregnant while leading a military expedition against Korea. In order to delay the child's birth, she swallowed a rock. It is no wonder that, born of such a woman, Ojin grew up to become a cunning and mighty warrior in his own right. In fact, his victories were so great that the Ama-Tsu-Kami granted him immortal status and made him the god of war. Hachiman always knows the location, strength, and readiness of any army. He also has the power to read the thoughts of any military commander. In his true form, Hachiman is a splendidly armored warrior.

Role-playing Notes: When a battle occurs, Hachiman is always watching. There is a 5% chance that he will send his avatar to rescue any warrior who does not flee when outnumbered by more than four-to-one. Before a battle, any commander who has performed constant devotions to Hachiman stands a 5% chance of suddenly discovering that he "knows" the enemy's strength, location, and plan of attack. Hachiman hates cowardice in combat and any warrior exhibiting a fear of death suffers a permanent -1 modifier to his THAC0. Hachiman does not send omens.

Statistics: AL In; WAL any; AoC war; SY samurai sword.

Hachiman's Avatar (fighter 20)

Hachiman's avatar takes the form of a well-armed samurai. He rides a huge black horse.

Str 21	Dex 18	Con 18
Int 18	Wis 16	Cha 18
MV 15	SZ 7'	MR 25%
AC -3	HD 20	HP 160
#AT 2	THAC0 1	Dmg 1d8+5 (sword) +9

Special Att/Def: Hachiman's avatar wields a sword of sharpness +5. He is not affected by any spell of 5th level or less and carries a bow that never misses its target and fires up to 1,000 yards.

Duties of the Priesthood

Priests of Hachiman are professional soldiers. They must always be prepared to fight for their lord, can never shirk from battle, and must be in the first rank when battle is joined.

Requirements: AB same as for a warrior; AL any; WP swords, bow and arrows, dagger, polearm; AR a; SP all, combat, divination, healing, weather; PW 1) use THAC0 and saving throw tables of warrior; 10) favorite sword is given a kami, making it a +3 weapon; TU nil.

Susanoo is the god of storms. He was born when Izanagi washed his nose after returning from the Land of Darkness. Susanoo immediately began causing trouble, pestering his father for permission to go to the Land of Darkness and visit his mother.



Eventually, Izanagi grew tired of these petitions and sent his son away. So Susanoo went to see his sister Amaterasu in the heavens, playing such a cruel trick on her that she rushed into a cave and hid, depriving the world of light. In punishment for his terrible acts, the other gods shaved Susanoo's beard, pulled out his fingernails, and ejected him from the heavens. Susanoo has the power to deprive any being of flight for up to one week. He can also send a 10d10 point lightning bolt to strike any being on earth. In his true form, Susanoo is a beardless man with a fierce aspect and no fingernails.

Role-playing Notes: Susanoo is a very unpredictable god. Sometimes, when he creates storms, the result is not so terrible, but on other occasions, he savages the land from one end to the other, ripping up trees, destroying homes, and flooding crops. He sometimes sends his lightning bolts to strike down those who have offended him. Sometimes, in fact, he sends his lightning bolts to strike someone down for no reason at all.

Statistics: AL cn; WAL any chaotic; AoC storms; SY lightning bolt.

Susanoo's Avatar (priest 16, fighter 14)

Susanoo's Avatar takes the form of a giant, ill-kept warrior. He can draw upon the elemental, sun, and weather spheres for his spells.

Str 18/00	Dex 19	Con 19
Int 16	Wis 12	Cha 17
MV 20	SZ 8'	MR 20%
AC 0	HD 16	HP 128
#AT 2	THAC0 3	Dmg 1d8 (sword) +6

Special Att/Def: Any being struck by Susanoo's blue sword suffers 2d10 lightning damage (save for half).

Duties of the Priesthood

Priests of Susanoo must always weather fierce storms outside of shelter. They tend to be moody, unpredictable, and unreliable. Despite these handicaps, they often find temporary work with farmers, using their weather controlling abilities to safeguard crops—usually for a good price.

Requirements: AB standard; AL any chaotic; WP spear, polearm, bow and arrow; AR e; SP all, combat, creation, divination, elemental, sun, weather; PW 10) *quiet storm* (reduce winds by 10 mph/level, and the amount of rain by 1" / level); TU turn.

Raiden is the god of thunder and the patron of fletchers. A constant companion of Susanoo's, he loves nothing better than beating his drums while the storm god rages. When he wishes he can beat these drums so loudly that they act as *drums of panic*. Raiden is fond of eating human flesh, and receives a meal any time a man is slain by an arrow. He can send an 8d10 lightning bolt to attack any being on earth. In his true form, Raiden has a horned, grotesque head and long, vicious looking claws.

Role-playing Notes: Raiden is a rather petty and jealous god. If not properly venerated, he will convince Susanoo to unleash a terrible storm on the village so that he can beat his drums and frighten the people. As the patron of fletchers, he grants every arrow-maker the power to create 10 arrows of *slaying* during his lifetime. The fletcher never knows when he has created such a weapon, but does realize that he has been unusually successful in creating the arrow. Omens from Raiden take the form of dry thunder, arrow shaped clouds, and lightning bolts.

Statistics: AL ce; WAL any chaotic; AoC thunder, arrow-making; SY black mace with crossed lightning bolts.

Raiden's Avatar (fighter 16, priest 14)

Raiden's avatar takes the form of a swarthy-skinned brute with a deformed face. He can call upon the elemental and weather spheres for his spells.

Str 21	Dex 18	Con 18
Int 16	Wis 15	Cha 18
MV 18	SZ 7'	MR 20%
AC 0	HD 16	HP 128
#AT 2	THAC0 3	Dmg 1d6 (mace) +9

Special Att/Def: Any being hit by the avatar's mace suffers 3d10 lightning damage (save for half). When in battle, a fierce wind storm always rages around the avatar, preventing any non-magical missile weapons from striking him.

Duties of the Priesthood

Priests of Raiden must keep their god appeased so that he doesn't harass their village. Raiden especially likes to see them become ronin (mercenaries), as he does not care much for loyalty or established order.

Requirements: AB standard; AL any chaotic; WP spear, lance, polearm, spiked mace; AR a; SP all, combat, elemental, healing, necromantic, summoning, weather; PW 1) use THAC0 tables of warriors; TU nil.





The son of Susanoo, O-Kuni-Nushi is the god of medicine, sorcery, master of the land, and patron of heroes. He has had a great many adventures, and has always confronted danger bravely and with a certain amount of cunning. He is able to identify and converse with any kami, and he has the power to cure any living animal of disease or completely heal it of its wounds. As master of the land, O-Kuni-Nushi can speak with any living animal. The fact that he often uses his powers to heal injured animals has earned him the undying loyalty of all natural creatures. They will do as he commands, even if it means death. In his true form, O-Kuni-Nushi is a samurai with a quiet, gentle manner and a ready smile.

Role-playing Notes: O-Kuni-Nushi has a special fondness for heroes of good alignment. When such a hero is in grave danger, there is a 1% chance per level that O-Kuni-Nushi will send his avatar to aid the hero. He does not take kindly to those that are unnecessarily cruel to animals, and such individuals will find that they heal at only half the normal rate (even when a spell such as *cure light wounds* or *heal* is used upon them). Omens from O-Kuni-Nushi are usually delivered by a talking animal.

Statistics: AL lg; WAL any good; AoC medicine, sorcery, the land; SY none.

O-Kuni-Nushi's Avatar (druid 16, wizard 16)

O-Kuni-Nushi's avatar wears the trappings of a samurai, but behaves as a druid. He can call upon the all, animal, divination, elemental, healing, necromantic, plant, and weather spheres for his clerical spells. He can call upon any school of magic for his wizard spells.

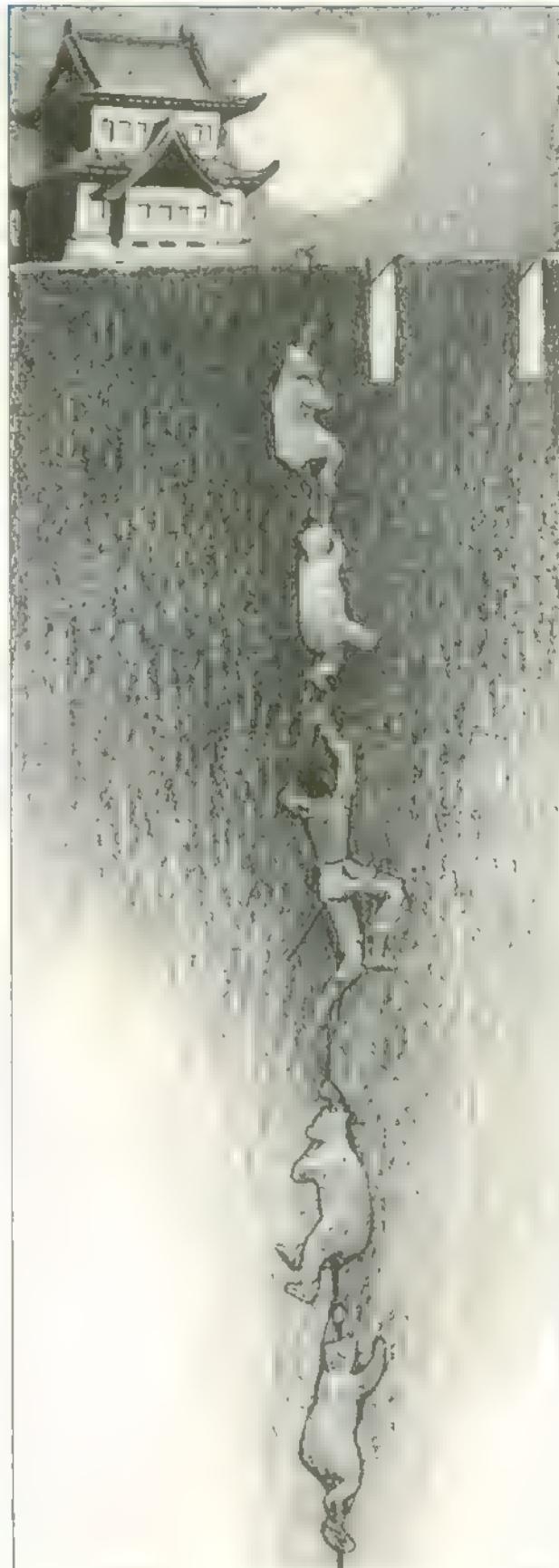
Str 18/00	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 17	SZ 6'	MR 25%
AC 0	HD 16	HP 128
#AT 2	THAC0 3	Dmg 1d6 +5 (staff) +6

Special Att/Def: Any being struck by the avatar's staff must make a Strength check or fall to the ground. The avatar can summon and control 1-4 4HD animals each round.

Duties of the Priesthood

O-Kuni-Nushi's priests must be great adventurers, and must always be kind to animals. They may not eat meat.

Requirements: AB standard, but must also meet requirements for wizards; AL any good; WP staff, club, mace, sword; AR c; SP all, animal, divination, elemental, healing, plant, weather; PW 5) *charm animal*; 12) cast wizard spells from one school of player's choice; TU turn.



Ama-Tsu-Mara is the god of blacksmiths (and weapon forgers). He has the power to create raw materials, such as iron ingots, charcoal, and leather, out of thin air. Using these materials, Ama-Tsu-Mara can forge any type of normal weapon in a single hour. Magical weapons take longer: one day for each power and for each +1 modifier. Any magical weapon forged by Ama-Tsu-Mara possesses a kami, which means it is automatically intelligent (see the rules for creating intelligent weapons in the *Dungeon Master's Guide*). In his true form, Ama-Tsu-Mara is a huge, man-like being with one eye located in the center of his forehead.



Role-playing Notes: Ama-Tsu-Mara favors blacksmiths and weapons forgers. Any time one of them is threatened, there is a 5% chance that he sends his avatar to defend the person. When he notices a weapon forger taking special pride in his work, Ama-Tsu-Mara often rewards the effort by investing the weapon with a kami and, thus, making it intelligent.

Statistics: AL n; WAL any; AoC blacksmithing and weapon making; SY double-edged axe.

Ama-Tsu-Mara's Avatar (fighter 14, priest 12)

Ama-Tsu-Mara's avatar is a huge, hairy man who purposely appears rather dull-witted. He always has a patch over his left eye, and any being lifting the patch discovers that there is no eye socket there—only a continuation of his cheekbone. Ama-Tsu-Mara's avatar can draw upon the elemental, creation, and sun spheres for his spells.

Str 21	Dex 16	Con 18
Int 18	Wis 18	Cha 10
MV 15	SZ 7'	MR 20%
AC 0	HD 14	HP 112
#AT 2	THAC0 7	Dmg 1d12+5 (axe) +9

Special Att/Def: The Avatar carries a huge *vorpal* axe +5 that functions like a *vorpal* sword. Any time an unsuccessful attack is made on Ama-Tsu-Mara's avatar, there is a 25% (15% for magic weapons) chance that his opponent's weapon breaks as the avatar blocks his blow.

Duties of the Priesthood

Priests of Ama-Tsu-Mara must always have the blacksmithing non-weapons proficiency. They must always carry exceptionally fine weapons that they have crafted themselves.

Requirements: AB standard; AL any; WP any; AR f; SP all, combat, elemental, healing, protection, sun; PW 5) forge +1 magic weapons (requires one month); 10) forge +2 magic weapons (requires three months); 15) create +4 magic weapons (requires six months); TU nil.

At one time the patron of smiths who forged swords, Inari has since passed that duty to Ama-Tsu-Mara so that he can spend more time in his other calling, that of rice god. He watches over the sowing and reaping of rice, as well as the preservation of the crop after it has been harvested. He can control the flow of waters, the growth of plants, and all insects. He can also turn water into saki (rice wine). In his true form, Inari is an old, bearded man. Sometimes, however, his worshipers mistake his messengers for the god himself and worship foxes as the rice god.



Role-playing Notes: Inari is generally a benevolent deity who does his best to help the people feed themselves. However, if his efforts go unappreciated, he has been known to neglect his duties. When peasants or farmers are threatened, he often sends one or more avatars to harass their oppressors. Omens from Inari are usually delivered by a fox.

Statistics: AL ng; WAL any; AoC rice; SY rice plant.

Inari's Avatar (druid 14, thief 10)

Inari's avatar usually takes the form of a fox, though he has also been known to appear as a old man (in which case he fights with a quarterstaff +5, one attack per round). Even when in fox form, the avatar has the normal abilities of a druid and thief, including the ability to cast spells. He can draw upon the all, animal, elemental, healing, plant, and weather spheres for his spells.

Str 18'00	Dex 19	Con 18
Int 19	Wis 18	Cha 18
MV 15	SZ 3'	MR 25%
AC 2	HD 14	HP 112
#AT 3	THAC0 7	Dmg 1d4/1d4/1d8 +6

Special Att/Def: Inari's avatar attacks with a claw/claw/bite sequence. Anyone bitten by Inari's avatar must save versus breath weapons or suffer a broken bone where bitten. The limb then becomes useless for moving or carrying until healed. Inari's avatar cannot be fooled by any trap.

Duties of the Priesthood

Priests of Inari preside over the ceremonies involved in planting and harvesting rice. They are expected to do their fair share of work in the fields and to act as defenders of peasants and foxes.

Requirements: AB standard; AL any good; WP sickle, spear, sling; AR a; SP all, animal, divination, elemental, healing, plant, weather; PW 1) move silently (as a ranger of equal level); 4) hide in shadows (as a ranger of equal level); 8) find/remove traps (5% per level); 12) open locks (5% per level); 16) detect noise (5% per level); 20) climb walls (5% per level); TU nil.



Ho Masubi is the god of fire. When he was born, he caused the death of his mother, Izanami. His father, Izanagi, was so distraught that he chopped the child in two, creating two kinds of fire: kiri-bi, fire made by the friction of wood, and uchi-bi, fire made by striking sparks from steel and stone. Despite being so energetically disjointed, the fire god made his way to a mountain called Atago in the Kyoto province, where he established his home. He is one of the most feared gods in Japan, for he is a swift destroyer of houses made from wood and paper.

Ho Masubi has the power to control a fire anywhere and to kindle flames from even the tiniest spark. In his true form, he is a yellow and orange man with red hair. Around his waist, there is a terrible scar where his father cut him in half. Masubi's sacred animal is the boar, which, like him, is swift and destructive.

Role-playing Notes: Although destructive by his very nature, the fire god is not evil and does what he can for mankind, providing them with light, warmth, a means of cooking, and the heat for forging weapons and tools. If a village affronts him by neglecting his worship, however, he has been known to burn it to the ground.

Statistics: AL cn; WAL any; AoC fire; SY boar.

Ho Masubi's Avatar (warrior 16)

Ho Masubi's avatar is a large man with red hair and yellow and orange skin. He is often found riding a huge boar (AC 4; HD 9; SZ 9'; THAC0 11; HP 72; MV 20; #AT 1; Dmg 3d8; ML 16; XP 1,400).

Str 19	Dex 18	Con 18
Int 18	Wis 19	Cha 18
MV 18	SZ 7'	MR 20%
AC -2	HD 16	HP 128
#AT 2	THAC0 3	Dmg 1d10+10 (sword)

Special Att/Def: The avatar's sword is made of fire and does 10 extra points of fire damage when it hits (but gets no Strength bonus). When someone is hit, their armor must save versus magical fire or be destroyed. Any being touching the avatar with bare hands suffers 2d10 fire damage.

Duties of the Priesthood

Priests of Ho Masubi must serve their god by always keeping the four methods of controlling his innate destructiveness at hand: water, the gourd, river weed, and clay. They are also expected to keep a pure fire (a kiri-bi fire made from hinoki wood) burning in their homes at all times.

Requirements: AB standard; AL any; WP fire, bow and arrow, axe; AR a; SP all, combat, creation, healing, plant, sun; PW 2) affect fires (functions as *affect normal fires* spell, but applies to magical fire too); 5) create fire (1' area); 12) shoot flames from hands, range 25', damage 2d10; TU turn.



Nai No Kami is the god of earthquakes. For a long time, his worship was completely neglected, to the point that the Japanese did not even include his name in their lists of the Ama Tsu-Kami, the kami of the heavens. For a long time, Nai No Kami patiently endured this insult, sending tremors from time to time to warn the people of their error. But, after centuries of neglect, in the Seventh Century A.D., he finally grew angry and demolished much of Japan with a series of violent earthquakes. Many temples to Nai No Kami were erected out of the rubble. In his true form, Nai No Kami is a large, powerfully built man.

Role-playing Notes: After his long neglect, Nai No Kami is a touchy god. Any village that does not maintain an adequate temple to him stands a 10% chance per year of being destroyed by an earthquake. Occasionally, he will send his avatar to the aid of a lord who has built a great temple to honor him. Omens from Nai No Kami usually come in the form of tremors or moving earth.

Statistics: AL In; WAL any; AoC earthquakes; SY fist smashing a building.

Nai No Kami's Avatar (warrior 18, druid 14)

Nai No Kami's avatar is a ferocious looking giant. He can call upon the all, animal, elemental, healing, and weather spheres for his powers.

Str 24	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 13	SZ 8'	MR 15%
AC 2	HD 18	HP 144
#AT 2	THAC0 1	Dmg 1d8 (hammer) +12

Special Att/Def: Any being hit by the avatar's hammer must save versus petrification or be knocked to the ground 15' from where he was standing. When struck upon the ground, the hammer causes an earthquake (as the spell).

Duties of the Priesthood

Priests of Nai No Kami must keep their temple spotlessly clean. They must bravely and honorably avenge any insult to their god, even if it means laying siege to a nobleman's castle.

Requirements: AB standard, but Str of at least 16; AL any; WP hammer, sling; AR a; SP all, combat, divination, elemental, healing, protection, summoning, weather; PW 10) earthquake; TU nil.

Also called Shio-Zuchi ("old man of the tides"), O-Wata-Tsu-Mi is the greatest of the many gods of the sea. He was created when Izanagi washed in the sea after returning from the Land of Darkness. He is the ruler of the fishes and all living things in the sea, and the controller of the tides. He has the power to command any creature that swims in the sea (including men while they are in the water), and to move the waters of the ocean at will. In his true form, he is a tremendous serpentine dragon green in color, but he is equally comfortable in the form of an old man with gills. O-Wata-Tsu-Mi lives in a great palace at the bottom of the sea.



Role-playing Notes: Generally, O-Wata-Tsu-Mi is a benevolent deity. He moves the tides in an extremely regular fashion so that men may predict their action and avoid being stranded, flooded, or drowned. When someone comes to his palace, he is known to be a gracious host. Omens from O-Wata-Tsu-Mi are generally carried by his messenger, a sea monster named Wani, but they may also take the form of violent or unusual tides.

Statistics: AL ng; WAL any non-evil; AoC ocean creatures, tides; SY fish.

O-Wata-Tsu-Mi's Avatar (druid 16)

O-Wata-Tsu-Mi's avatar takes the form of an old man with gills and webbed fingers and toes. He can draw upon the all, animal, elemental, healing, plant, and weather spheres for his spells.

Str 18/96	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15 sw	SZ 6'	MR 20%
AC 3	HD 16	HP 128
#AT 1	THAC0 3	Dmg 1d10 (trident) +5

Special Att/Def: When struck by the avatar's jade trident, victims must save versus petrification or be stuck on its prongs. In such cases, the avatar may elect to turn the shaft of the trident, rotating the razor sharp prongs and doing 2d10 points of automatic damage each round.

Duties of the Priesthood

Priests of O-Wata-Tsu-Mi are generally found in fishing villages, where they assist the local fishermen in the rites that placate O-Wata-Tsu-Mi in return for catching his fish. They must always be excellent swimmers, and are expected to know the schedule of the tides by heart.

Requirements: AB standard; AL any good; WP trident; AR b; SP all, animal, divination, elemental, healing, plant, weather; PW 10) breathe underwater; 15) summon and control any one sea creature of 10 HD or less; TU nil.

Kura Okami is one of the many rain gods. He dwells in the fertile valleys of Japan, providing a more or less steady supply of rain for the crops grown there. During storms, he can get caught up in Susanoo's fury and send too much rain, causing the streams and rivers to overflow their banks and flood the countryside. He is also somewhat forgetful, as he sometimes allows many weeks to go by without sending his life-giving waters. However, most of the time he is a kind and efficient god, imparting his blessing in beautiful, gentle rainfalls. Kura Okami also has the power to send snow, which he often does in the winter in order to beautify an otherwise drab landscape. In his true form, he is a translucent old man with a kindly (if somewhat vacant) expression. There are several other rain gods, including Taka Okami, who dwells on the mountains, and Taki-Tsu-Hiko, ("Prince Cataract"), who is a rock located to the west of Mount Kaminabi.



Role-playing Notes: Kura Okami is a rather befuddled and absent minded deity, but a kindly and gentle one. He enjoys seeing the sights of Japan as his avatar wanders the land. Sometimes he becomes so caught up in this activity that he neglects his duties. Omens from Kura Okami usually come during a morning or evening mist.

Statistics: AL cg; WAL any; AoC rain and snow; SY mist obscuring a tree.

Kura Okami's Avatar (priest 12)

Kura Okami's avatar is a befuddled old man. He can draw upon the charm, elemental, and weather spheres for his spells.

Str 18/76	Dex 18	Con 18
Int 9	Wis 18	Cha 18
MV 15	SZ 5'	MR 25%
AC 4	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d8 (staff) +4

Special Att/Def: Kura Okami's avatar can call down a 6d10 lightning strike once per round. Upon command, his staff unleashes a torrent of water 10 feet wide, causing creatures caught in its path to save versus petrification or be washed away 2d100 yards.

Duties of the Priesthood

Priests of Kura Okami must constantly remind him of his duty through their worship. They are expected to be patient and kind, especially to old people, and Kura Okami will punish any transgression of this principle severely—often by revoking their spells.

Requirements: AB standard; AL any good; WP javelin, mace; AR a; SP all, charm, divination, elemental, healing, weather; PW 5) create water (five gallons); 15) wraithform; TU turn.



Shina-Tsu-Hiko was born from the breath of Izanagi and is the god of the winds. He is not the only wind god, however. There are several more who control certain types of winds. Among them are Shina-Tsu-Hiko's daughter, Shina-To-Be, who blows away the morning mists; Tatsuta-Hiko and Tatsuta-Hime, who bring fresh air to the fields to aid in producing good harvests; and Haya-ji, the god of whirlwinds. While these gods are personifications of certain types of winds, Shina-Tsu-Hiko is in charge of all the winds, and so is superior to them in the same way a shogun is superior to a daimyo. Shina-Tsu-Hiko has the power to control the winds anywhere on earth, and can use this capability to bring hot, dusty conditions, pleasant rains, terrible storms, and so forth. In his true form, Shina-Tsu-Hiko appears to be a well-appointed lord.

Role-playing Notes: Shina-Tsu-Hiko is unpredictable and capricious. One day, he may be perfectly contented with the homage paid to him in a certain village. The next, he may find it woefully inadequate and use his power to rip the roofs from all the houses. Omens from Shina-Tsu-Hiko usually take the form of words whispered in the wind, but it is not always possible to make out the meaning of his speech.

Statistics: AL cn; WAL any; AoC winds; SY three curled lines

Shina-Tsu-Hiko's Avatar (fighter 14)

Shina-Tsu-Hiko's avatar is a thin, well-dressed samurai.

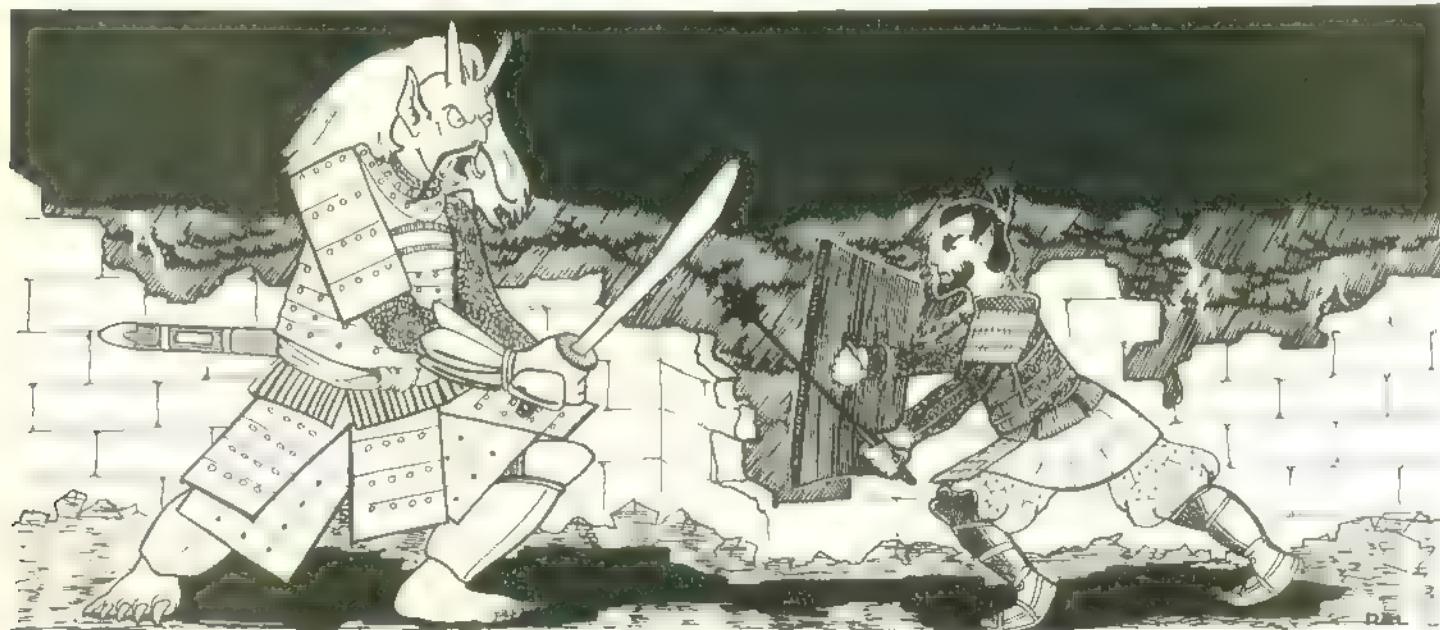
Str 18/00	Dex 19	Con 18
Int 18	Wis 16	Cha 18
MV 18	SZ 6'	MR 15%
AC 2	HD 14	HP 112
#AT 2	THAC0 5	Dmg 1d8 (sword) +6

Special Att/Def: Because he is a slippery as the wind, Shina-Tsu-Hiko's avatar stands a 50% chance of turning away and avoiding damage when an opponent scores a hit on him. His own sword slices through any armor as though the wearer's AC was never better than 5.

Duties of the Priesthood

Priests dedicated to Shina-Tsu-Hiko are seldom popular, for villagers often attribute the capricious wind god's destructiveness to incompetence on their part. They usually spend most of their time trying to read omens and contact Shina-Tsu-Hiko in order to determine what kind of mood he is in.

Requirements: AB standard; AL any; WP sword, bow; AR a; SP all, astral, combat, divination, elemental, healing, necromantic, protection, summoning, weather; PW 10) fly (MV 15); TU nil.



Amatsu-Mikaboshi, the "august star of heaven," is the god of evil. Also known as Ama-no-Kagaseo, the "brilliant male," he sees and sanctions all things done under cover of darkness. He has the power to look into the hearts of men and women, and, if he finds too much evil there, to make them his. Because most people are basically good, Amatsu-Mikaboshi is not particularly powerful. But he is cunning, and has gathered more worshipers than people suspect. In his true form, Amatsu-Mikaboshi is a dark shadow that can never quite be seen.



Role-playing Notes: Amatsu-Mikaboshi gathers worshipers the old fashioned way: he entraps them. After finding a potential worshiper, Amatsu sends his avatar to tempt the victim—usually with power, money, lechery, or whatever the subject desires most. The avatar then creates a situation in which the victim can fulfill this desire by committing one hideous act. If the victim performs the act, he becomes a permanent worshiper of Amatsu-Mikaboshi and finds himself compelled to take part in a never-ending series of foul plans.

Statistics: AL le; WAL any evil; AoC evil; SY silhouette of a hooknosed man.

Amatsu-Mikaboshi's Avatar

(thief 18, bard 16)

Amatsu-Mikaboshi's avatar most often appears has a small, charming man with a bald head and a hooked nose, but the god of evil has also been known to shape his avatar in the form of an alluring woman. He can draw upon any school of magic for his bard spells.

Str 20	Dex 20	Con 18
Int 18	Wis 18	Cha 18
MV 16	SZ 5'	MR 25%
AC 0	HD 18	HP 144
#AT 1	THAC0 1	Dmg 1d6 (sword) +8

Special Att/Def: When attacked from behind, victims of Amatsu-Mikaboshi's avatar must save versus death or be hit automatically and suffer four times normal damage. Anybody hit by the avatar's sword blade suffers an additional 1d10 points of poison damage each round until the poison is neutralized.

Duties of the Priesthood

Amatsu-Mikaboshi's priests are those who have intentionally and wilfully turned to evil. Their primary duties involve tempting others and helping their deity keep the promises which his avatar has made in order to gather worshipers.

Requirements: AB standard; AL any evil; WP any, with preference toward poison; AR a; SP all, charm, combat, creation, divination, guardian, healing, necromantic, protection, summoning; PW 1) know alignment; 10) read thoughts (surface thoughts only, victim may save versus spells to realize what is happening).

The Shichifukujin are the Seven Gods of Happiness. Sometimes referred to as the Seven Gods of Luck, they come from various origins. They include Hotei (god of happiness through fortunate chance), Jurojin (god of happiness through long life), Fukurokujo (god of happiness through good health), Bishamon (god of happiness through good cheer, he also looked after his worshipers during war), Benzaiten (goddess of happiness through love), Daikoku (god of happiness through wealth), and Ebisu (god of happiness through food, he also presides over fishing and honest dealing). Each of these gods oversees a particular aspect of life. To be truly happy, a man must worship all seven gods in the proper balance. Each god can grant worshipers the particular aspect of happiness that he or she embodies. In their true forms, these gods have the following appearances: Hotei, a man with a huge stomach; Jurojin, an old man with a long white beard; Fukurokujo, long narrow head with a short stocky body; the smiling Bishamon is always dressed in full armor (to ward off war); Daikoku, a portly, balding man; Ebisu, an elderly man; and Benzaiten, a beautiful woman.



Role-playing Notes: The Shichifukujin respond to their worshipers as individual gods. Thus, a man who pays a great deal of attention to Ebisu and none to Benzaiten is likely to have plenty of food but no wife to share it with. They do not send omens, although the degree of happiness in a person's life might be perceived as one.

Statistics: AL lg, cg, ng; WAL any; AoC as listed, happiness collectively; SY varies.

Shichifukujin Avatars (all priest 12)

Avatars of the Shichifukujin appear very much the same as the gods themselves. They may draw upon any sphere for their spells.

Str 18	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 10-15%
AC 4-0	HD 12	HP 96
#AT 1	THAC0 9	Dmg 1d6 (staff) +2

Special Att/Def: Any being striking the avatar of a Shichifukujin is condemned to eternal unhappiness and has his Wisdom, Constitution, and Charisma reduced by two points.

Duties of the Priesthood

The Shichifukujin retain separate priestly orders, with duties appropriate to the individual god.

Requirements: AB standard; AL any good; WP club, mace; AR a; SP all, charm, creation, divination, guardian, healing, protection, weather; PW nil; TU turn.



Raiko

Raiko is a famous fighter of enchanted monsters, giants, undead, and other ghastly things. His sword of sharpness +3 is said to be faster than a striking serpent, and he has achieved almost inhuman speed and endurance. He also carries a longbow from which he can fire arrows at twice the normal range that do twice normal damage.

Raiko is totally unafraid of death, and will never back away from a challenge. However, he is as cunning as he is fast. If faced with a seemingly impossible task he will invariably find a way to achieve what he must without losing either his honor or his life.

Ranger 18

Str 18.00	Dex 19	Con 18
Int 18	Wis 11	Cha 18
AC -1	MR nil	MV 18
HP 153	AL ng	THAC0 0
#AT 2	Dmg 1d8+3 (sword)	+6

Spells (cast as a 9th level priest): 1) command, detect magic, cure light wounds; 2) charm person or mammal, find traps, slow poison; 3) locate object, cure disease, dispel magic.



Empress Jingo

The Empress Jingo ruled early in Japan's history, living between 170 and 269 A.D. She was leading a military campaign against Korea when it became apparent that she was going to give birth soon. The Empress was so devoted to her duty that she swallowed a stone to delay the birth of her child. It is no wonder that her son, Ojin, became a great warrior in his own right, eventually becoming Hachiman, the god of war.

Fighter 15, Wizard 12

Str 14	Con 18	
Dex 18	Wis 16	Cha 18
Int 18	MR nil	MV 12
AC 0	AL ln	THAC0 6
HP 144	Dmg 1d8+5 (vorpal sword)	
#AT 2		

Spells: 1) magic missile, color spray, affect normal fires, friends; 2) fog cloud, wizard lock, esp, stinking cloud; 3) protection from normal missiles, haste, water breathing, hold person; 4) dimension door, polymorph self, detect scrying, wall of fire; 5) domination, wall of force, teleport, telekinesis; 6) globe of invulnerability.





Tanuki

Although he bears a semblance to both the badger and raccoon family, the tanuki is actually closer to a dog. In his true form, he is a furry little animal with a long fuzzy tail and a darkened area around his eyes that resembles the mask of a raccoon. His feet have sharp claws and his teeth are razor sharp.

Despite being well-equipped for battle, the tanuki prefers to use his shape-changing abilities to play evil tricks. One of his most terrible tricks was killing a hunter's wife while he was away. He then assumed the woman's form and cooked a poisoned meal for the hunter. When the hunter returned home, tanuki, still disguised as the wife, served the meal. Then, as the man was on the verge of death, tanuki gleefully revealed what he had done.

AC 4	1	SZ 3'	XP: 2,000
MV 15	ML 16	AL ce	Int high
HD 8	HP 64	MR 10%	THAC0 13
#AT 3	Dmg 1d6/1d6/1d10		

Special Att/Def: The tanuki can *shape change* into any object, animate or inanimate.



Hannya

Hannyas are the spirits of women who were jealous in life. They have grotesque, evil faces with knobby chins, fangs, and horns upon their heads. Their eyes burn with a cold blue light. When in battle, they attack first with their clawed hands, then with their sharp horns. Just before melee is joined, a Hannya will generally scream to inflict as much damage as she can.

Hannyas are generally found in the Land of Darkness, but they have been known to venture out in order to harass an unfaithful lover, or just to take vengeance on men generally.

AC 4	No. 1-2	SZ 5'	XP: 15,000
MV 15	ML 18	AL ne	Int high
HD 12	HP variable	MR 15%	THAC0 9
#AT 3	Dmg 1d8/1d8/1d10		

Special Att/Def: Hannya can only be hit by magic or +2 or better weapons. Any creature hit by a Hannya's claws must save versus death or suffer 2d10 points of poison damage each round (until neutralized). A Hannya can scream once per day (but not while in melee), causing 3d10 damage to all within 25' (no save).





An overview of Nehwon

In his Nehwon novels, Fritz Leiber introduces his reader to a wonderfully detailed and rich fantasy world. Nehwon is a pleasant mixture of historical themes and fantasy elements creating cultures and lands where the two main heroes of the storylines, Fafhrd and the Gray Mouser, live, breath, and adventure. This world comes alive for its readers because Fritz Leiber is a masterful story teller. His noble efforts have created a land that any AD&D® game player can be proud to adventure in.

When you turn the pages of both the novels and the TSR modules and accessories that deal with this world, it is just as if you were walking onto the pages of the perfect adventure. You can almost feel and smell the Mingol Steppe riders baring down on you with their short bows drawn to full extension. The pageantry and splendor of the Citadel of the King of Kings leaps up to you and catches your breath with the color and wonder of its sheer size.

Sailing on the seas of Nehwon can be equally satisfying. One could start at the Claws where ice and land meet to begin the Frozen Sea. Drifting south, one quickly comes to the Dragon Rocks, full of true dragons, and the Inner Sea, which is itself full of wonders. Depending on the phase of the moon and the temperament of the sea gods the Sinking Land will either be risen and block your way or be sunken and allow you to pass. From here your voyage could lead you to the Sea of the East, but the unknown dangers here are such that even brave heroes look for the sight of land—even if that land is the Quarmall Barrens or the volcanos of the east.

It is a world rich in magic of all types. Even the simplest of gems can become vital game players in their own right. In one story a gem from the deepest heart of the earth's core forces one of the heroes to become a tool in the cult of the Earth god. In another, a set of gems is the magical heart of a sinister tower. Naturally, when the world's best thieves, Fafhrd and the Gray Mouser come to steal these gems the tower reacts by magically bending and stretching to try and crush our two heroes. Glowing gems and powerful moonstones are often seen in the pages of the novels and the AD&D® game adventures; all too often these valuables are replaced with glowing stinging hornets and smooth pieces of valueless glowing moss. Magical whistles, horns, bowls, figurines, mummy-like hands, swords, daggers, rings, scrolls, gates, and entire buildings fill the pages of the novels and role-playing adventures. These things are the stuff from which dreams and adventures are made and they come in ample supply on Nehwon.

The gods of this world take a very direct hand in the comings and goings of their worshipers. Although few of them ever directly show themselves to their people, they often curse their enemies or bless their followers. They especially take note of their more talented believers. This is why Fafhrd and the Gray Mouser often find themselves on adventures

only partially of their own making. This is a world where the number of worshipers a god has dictates the amount of power they have. The greater the deeds of the heroes that have aligned themselves with a god the greater the power of that god. They are jealous beings and are quick to anger and slow to reward.

If wasn't enough that the land itself and the gods conspire to create adventures for heroes and victims alike; there are wizards of every description who must instantly have all sorts of bits and parts of basilisks or rocs feathers or dragons' eyes for their work. Hedge Wizards and Hedge Witches are at the bottom of the magical social ladder. These people prefer to live in the country and live alone. City Wizards and Wizardresses are active in the community and often serve as guardians of their towns. Every culture has its own spell casters and these spell casters travel all over Nehwon looking for spell ingredients. All of these types serve to stir the pot of adventure and make it come to a boil.

Guilds and factions of every type and description fill the cities of Nehwon. One is either a member of a guild or faction or its enemy. Thieves are licensed and only steal when it is proper. Assassins are permitted and encouraged, but only after properly notifying the authorities of their targets. Guilds of every type from spell casters to dragon slayers (a very small guild) abound in each city. Adventurers can join whatever guild they like, but they *will* join or they *will* meet with an untimely end. Holy orders and political factions also have their share of power and will protect their own in times of trouble.

The City of Lankhmar

“ . . .Lankhmar, where adventures begin and all too often end.”

On the planet Nehwon, Lankhmar is known as the City of Adventure. It is the largest city in the world—a teeming metropolis filled with magic and danger. Heroes of all types have spent entire lifetimes questing from its streets to its dungeons and never leaving the city. A brief mention of some of its more stimulating aspects should serve to set the stage for any adventure a DM might want to run in the city.

The Guilds

The Guilds are many and powerful in Lankhmar.

The Merchants' Consortium: This organization is the controller of Lankhmar's huge trading network. Its main trade is in the wheat that grows around the city walls. This wheat business sets up a vast sea and land trading concern. The rich merchants of the city have as much power as the overlord and the nobles of the area.

Thieves Guilds: There are thieves guild chapters in all the cities of Nehwon. They impact the lives of every adventurer. When a large treasure is taken, the guild wants its cut. If it doesn't get a share it reacts in a violent manner. It doesn't

matter if the treasure was taken from the hoard of a dragon or the purse of a lady. Fighters, wizards, and priests who do not want to pay the guild tithe had better belong to a guild of their own. All guilds respect the territory of other guilds and will leave those people alone. Those who are not members of a guild can expect escalating action from threats to beatings to assassins in the night. Benefits of being a member of the thieves guild include training on a regular basis (so that advancement in levels happens quicker) and legal aid (when arrested in any city it is possible to be released to the care of the guild for large payments to the guild master). For richer members, it is possible to receive clerical healing (for large sums of gold). Contact with the guild master in any city will uncover numerous assignments capable of generating lots of gold and jewels for interested members. Many times during the year other guilds request the use of thieves for special projects, these projects can be taken by any of the guild members. Sometimes such quests are too much for one thief to handle and the guild is always ready to lend some of its members for a larger share of a possible treasure.

Slayers' Brotherhood: The Slayers' Brotherhood is really a complex fighters' guild with nasty overtones. In all the cities of Nehwon this guild serves as an extra security force. If you need some fighters to guard your caravan, you call on the Brotherhood. If a fighter is down on his luck he can get employment with the Brotherhood. The evil aspect of the guild deals with assassinations. The act of assassination is a high art on Nehwon. There is a faction in every Brotherhood that does nothing but kill for pay. These guild members have thief skills as well as fighting skills. This branch of the guild is completely impartial in who they take on for money. They guarantee results and give back the gold if they fail. Each assassin has a strict code which states they can only try to slay once. If they fail and live they must stop and give back the gold. At least 90% of all guild members will warn the victim at least a day in advance that they are being stalked. Aside from this grim aspect of the Brotherhood, this guild has done a lot of good for those that it protects.

Rich merchants always have several members of the Brotherhood train merchant fighters in the arts of sword and combat. Most warriors want to join the Brotherhood because of the benefits and protection the guild gives its members. Members in good standing can expect the following: magical or mundane healing at reasonable rates, a meal and a place to rest in any city, and employment with pay depending on the skills of the fighter.

Fire Sorcerers of the East: These wizards are highly respected and highly feared spell casters. They are most notably the ambassadors of all of the eastern countries that wish to trade with Lankhmar and the other seven cities. They are also spies and leaders who wish to explore and understand the eight cities so that they can be easily invaded.

Fire Sorcerers are able to use all styles of fire magic. Only mid-level or higher Sorcerers appear in the eight cities. The

fire magic of these sorcerers is far beyond any of the normal schools of magic. For example, there is a spell that enables the caster to hear conversations around any fire within 50 miles. In addition, the following spells are twice as damaging when cast by these wizards: *fireball, fire shield, fire trap, wall of fire, incendiary cloud, meteor swarm, fire charm, affect normal fires, burning hands, and summon fire elementals*. There are also a number of unusual spells only known to the Sorcerers.

Rubies and red gems of all types seem to enhance the abilities of any Fire Sorcerer. However, there are several legends of how these gems have shattered during a magical combat causing the spell caster to die.

Other guilds include the Blacksmiths' Guild, Carpenters' Cadre, Laborers' and Tollers' Brotherhood, Moneylenders' Guild, Scribes' Guild, Stonemasons' Guild, Toters' and Carters' Guild, Glassblowers' Guild, Leatherworkers' Guild, Sweets Makers' Guild, Vinters' Guild, and the Whitesmiths' Guild.

Cults of the Beast

In the world of Nehwon, every type of beast has a group of thirteen protectors. These thirteen are perfect versions of that type. When Lankhmar was invaded by rats, thirteen super intelligent rats led the fight. Through the use of a special magic whistle, thirteen cats came and helped rid the city of its plague.

Cults of humans who worship these perfect creatures have sprung up all over Nehwon. The cult leaders can often summon one or two of the thirteen in order to aid the cult. Cult members often have control of the more normal members of the species. For example, a priest of the Cult of the Cat would be able to command cats of all types. These commands would never have a cat act beyond its usual nature so that a cat would not attack a troll, though the cat could be made to attack normal prey or bite through ropes.

Every type of beast has its own type of protectors. For example, there is a different group of thirteen for every feline on the planet. The same goes for every type of dog, reptile, fish, or bird. Single members of these groups of thirteen can be found roaming the planet doing good deed for their subjects. Each of these animals is highly intelligent and able to converse through telepathy. When a member of the thirteen is killed for any reason, they are instantly replaced with a more normal member of the breed that takes a year to grow in intelligence.

Important Locations

The city breaks itself down into many districts. Each of these has a theme identifiable by its name—Park District, Festival District, Marsh District, Plaza District, Cash Dis-

trict, Mercantile District, Tenderloin District, River District, Temple District, Noble District, and the Citadel District. A more complete treatment of all of these sections can be found in the TSR product *Lankhmar, City of Adventure*.

On the Street of the Gods there are many temples and altars. The more powerful the god the further west on the street is their temple. Over the centuries several faiths have begun at the east most end as small tents and traveled to the west end to become huge temples of gold and marble; only to travel back again to the east end and become humble tents once more. One thing never changes, though, there is a huge, black marble temple at the west most end of the Street of the Gods. It has rested at the west end since there were streets in Lankhmar. No one worships the gods in this temple, but offerings can be found on its steps, every day of the year.

Although the above ground areas appear normal and even boring, there is an entire world under the streets of the city. In one section of town a race of intelligent rats has built its own civilization. Mirroring the town above, this rodent city is filled with its own style of adventure. At one time the rats sought to take over the above ground city, but this plot was foiled. Miles and miles of natural tunnels and grottos flow out under the city and onto the Great Marsh and even out to the Inner Sea. The tunnels have been used by the older guilds for centuries. Some of the guilds send their young apprentices down into these tunnels to test their courage. There are monsters and things long dead in these grottos. Once the Overlord sent down several squads of men into the tunnels under the Rainbow palace, but they never returned. Now he has a powerful guard detail watching over the entrance.

The great salt marsh, that borders the city on the east is a dangerous mystery to most of the inhabitants of Lankhmar. It is filled with monsters, but is also home to the ruins of several ancient cities and towers. Powerful wizards, who seem to enjoy building towers overnight, live in the marsh for a century or two and then mysteriously move on for reasons of health. This has left a large number of towers all over the marsh. Places like this seem to attract curious adventurers.

Life in Lankhmar

Government in the city is very strict. Laws are created by the Overlord, but must be approved by several of the most powerful guilds. The city watch is a bold group of warriors easily capable of putting an end to robbers and lawbreakers who become too obvious.

Generally, life is safe and good in the city. War doesn't usually touch Lankhmar. The government of the town works to help the poor and anyone needing a job can join the army or another branch of government. All roads seem to lead to Lankhmar. Anything one might want to buy; from the feather of a giant roc to the kiss of a winged pixie can be purchased somewhere in the town. As one moves south from the

Grand Gate and moves along the Great Gate Road to Grain street and the docks, one can see a normal, prosperous city of the middle ages. Knights and squires, warlocks and wizard's apprentices, court ladies and ladies of the evening all move about the city. Heading north up Nun street; across the Street of the Gods; and up Wall street one quickly comes to Kings road and the Rainbow palace. There is adventure on every street and riches to be made by the quick and clever.

Bibliography

All of the characters and information in this section are taken or extrapolated from a set of seven novels by Fritz Leiber. These novels detail the wonderful world of Nehwon and often mention the magical city of Lankhmar. Each of the following books is spectacular and a must for any fan of fantasy.

Swords against deviltry

Swords against death

Swords in the mist

Swords against wizardry

The swords of lankhmar

Swords and ice magic

The knight and knave of swords



These tables are designed to generate a quick random monster for an encounter in Nehwon. The DM should be using two ten-sided dice to create a number that picks a monster. The humans on the chart are NPCs that usually begin hostile or suspicious, but can be turned around to the side of the PCs with a little effort.

Cities

- 2 Incautious Thief
- 3 Bird of Tyaa
- 4 Lawful Cleric
- 5 Curious Knight
- 6 Greedy Merchant
- 7 Devourer
- 8 Lazy Hedge Mage
- 9 Evil Wizard
- 10 Hungry Beggar
- 11 Uncaring Slayer
- 12 Old City Guard
- 13 Deadly Fire Sorcerer
- 14 Harmless Peasant
- 15 Furious Pilgrim
- 16 Attractive Female
- 17 Attractive Male
- 18 Worried Prince
- 19 Worried Princess
- 20 Cautious Thief

Mountains/Hills

- 2 Tired Thief
- 3 Giant (Hill or Fire)
- 4 Ogre
- 5 Troll
- 6 Spider, Huge
- 7 Laughing Gnome
- 8 Dangerous Wizard
- 9 Evil Cleric
- 10 Worg
- 11 Furred Snake
- 12 Astral Wolves
- 13 Roc
- 14 Giant (Stone or Frost)
- 15 Chaotic Witch
- 16 Frightened Pilgrim
- 17 Vampire
- 18 Curious Tribesman
- 19 Herd Animal
- 20 Dragon

Plains

- 2 Hiding Thief
- 3 Warlike Tribesman
- 4 Behemoth
- 5 Tiger
- 6 Penniless Pilgrim
- 7 Neutral Cleric
- 8 Dangerous Warrior
- 9 Meddlesome Paladin
- 10 Evil Wizard
- 11 Helpful Hedge Mage
- 12 Astral Wolves
- 13 Wounded Grey Elf
- 14 Dangerous Slaver Merchant
- 15 Leopard
- 16 Snake, Spitting
- 17 Harmless Nomad
- 18 Giant (Cloud or Storm)
- 19 Enraged Berserker
- 20 Lonely Bard

Oceans

- 2 Bold Pirate Thief
- 3 Bold Merchant
- 4 Nixie
- 5 Nymph
- 6 Sea Troll
- 7 Octopus, Giant
- 8 Selkie
- 9 Shark
- 10 Whale
- 11 Ghost Ship
- 12 Rising Island Castle
- 13 Warship
- 14 Stubborn Fishermen
- 15 Strangleweed
- 16 Triton
- 17 Snake, Giant Sea
- 18 Seawolf, Lesser
- 19 Evil Cleric Ship
- 20 Good Wizard Ship

Ruins

- 2 Dying Thief
- 3 Chaotic Cleric
- 4 Absent Minded Warrior
- 5 Ancient Hedge Mage
- 6 Troll
- 7 Bear, Black
- 8 Ogre
- 9 Harpy
- 10 Evil Wizard
- 11 Badger
- 12 Rat, Giant
- 13 Hydra
- 14 Wounded Thief
- 15 Nehwon Ghoul
- 16 Sleeping Berserker
- 17 Dog, Wild
- 18 Lizard Man
- 19 Invisible Stalker
- 20 Earth Elemental

Forest

- 2 Tiny Thief
- 3 Nehwon Ghoul
- 4 Wyvern
- 5 Frightened Merchant
- 6 Curious Pilgrim
- 7 Silly Warrior
- 8 Evil Cleric
- 9 Charming Hedge Mage
- 10 Treant
- 11 Beetle, Stag
- 12 Bold Tribesman
- 13 Spider, Giant
- 14 Herd Animal
- 15 Jackal
- 16 Will o' Wisp
- 17 Hornet, Giant
- 18 Astral Wolves
- 19 Ape
- 20 Panther

Wild Cold Regions

- 2 Almost Frozen Thief
- 3 Attacking Berserker
- 4 Lawful Cleric
- 5 Honorable Merchant
- 6 Wolves
- 7 Hunting Tribesman
- 8 Hidden War Band
- 9 Cold Woman
- 10 Almost Dead Bard
- 11 Flying Wizard
- 12 Bear, Polar
- 13 Yeti
- 14 Giant, Frost
- 15 Ogre
- 16 Herd Animal
- 17 Bear, Cave
- 18 Troll
- 19 Lynx, Giant
- 20 Furred Snake

Civilized Cold Regions

- 2 Attacking Thief
- 3 Tied Up Berserker
- 4 Unusually Young Cleric
- 5 Young Innocent Merchant
- 6 Amazon Tribesman
- 7 Amazon War Band
- 8 Careless Pilgrim
- 9 Attacking Wizard
- 10 Crying Warrior
- 11 Jealous Bard
- 12 Furred Snake
- 13 Cautious Town Guard
- 14 Herd Animal
- 15 Behemoth
- 16 Helpful Witch
- 17 Giant, Frost
- 18 Giant, Hill
- 19 Winter Wolf
- 20 Gnoll

Wild Tropical Regions

- 2 Hungry Thief
- 3 Marsh vulture
- 4 Salt Spider
- 5 Curious Hedge Mage
- 6 Water Cobra
- 7 Hunting Tribesman
- 8 Rich Merchant
- 9 Herd Animal
- 10 Lion
- 11 Leopard
- 12 Evil Cleric
- 13 Dog, Wild
- 14 Elephant
- 15 Ape
- 16 Snake, Spitting
- 17 Dragon
- 18 Leech, Giant
- 19 Centipede, Giant
- 20 Jaguar

Civilized Tropical Regions

- 2 Highly Dangerous Thief
- 3 Young Wizard
- 4 Senile Cleric
- 5 Evil Hedge Mage
- 6 Holy Warrior
- 7 Excellent Bard
- 8 Singing Pilgrim
- 9 Hidden Tribesman
- 10 Lizard Man
- 11 Poor and Sad Merchant
- 12 Cautious City Patrol
- 13 Hostile Castle War Band
- 14 Dead Warrior
- 15 Disguised King
- 16 Distressed Lady
- 17 Friendly Old Man
- 18 Tired Castle Guard
- 19 Foolish Young Knight
- 20 Nasty Old Woman

Desert

- 2 Hidden Thief
- 3 Paralyzed Wizard
- 4 Nehwon Ghoul
- 5 Behemoth
- 6 Attractive Female Cleric
- 7 Camel
- 8 Attacking Nomad War Band
- 9 Scorpion, Huge
- 10 Jackal
- 11 Brave Pilgrim
- 12 Dangerous Dervish
- 13 Wyvern
- 14 Griffon
- 15 Giant, Storm
- 16 Escaped War Horse
- 17 Troll
- 18 Dog, Wild
- 19 Merchant Thief
- 20 Escaped Killer

Lakes/Rivers

- 2 Almost Drowned Thief
- 3 Nymph
- 4 Water Sprite
- 5 Pixie
- 6 Nixie
- 7 Lacedon
- 8 Otter, Giant
- 9 Friendly Water Naga
- 10 Stern Fisherman
- 11 Friendly Merchant
- 12 Crocodile
- 13 Sunken Ship
- 14 Fish School
- 15 Water Cobra
- 16 Salt Spider
- 17 Spider, Giant Water
- 18 Interesting Hedge Mage
- 19 Boring Cleric
- 20 Careless War Band



The Gods of Lankhmar are open to much free interpretation by the Dungeon Master. There is a special difference between the gods of Lankhmar, the oldest city of Nehwon, and the gods *in* Lankhmar.

The gods in Lankhmar are those of the many religions in many temples lining the Street of the Gods. Some are powerful, some are weak, and their fortunes change with the quantity and quality of their worshipers, who are a fickle lot. Although no one in the city openly worships the Gods of Lankhmar, all secretly believe in and fear these gods, who it is said, will always protect the city.

Role-playing Notes: These beings wish to rest in their black temple for all eternity. Lankhmar is their home and they must act if their city is threatened. The force they use often does a great deal to damage large sections of the city. There is a set of bells atop the temple that will magically ring at times of need. These bells can be rung by hand to summon the gods, but there had better be a clear danger to the city or the ringer will be answer for his crime with death (after spending a few centuries of torture in the confines of the dark temple).

Through the use of godlike power each one can use spells twice as fast as mortal spell casters. When the problem is taken care of, these beings cast about the city wreaking havoc as a reminder that they are not to be called on too often.

Their temple is a black marble cube on the outside and a huge domed structure on the inside. There are thirteen crypts underneath the dome. If, for some reason, beings were able to get into the crypts and despoil the bodies there, the next day they would find that the thirteen crypts looked as if nothing had happened. The temple itself cannot be harmed by any force in the Nehwon universe.

Statistics: AL ce; WAL any; AoC Lankhmar; SY skeletal hand with staff.

Avatars of Lankmar (lich)

MV 6	SZ 6'	MR Nil
AC 0	HD 16	HP 160
#AT 1	THAC0 10	Dmg 1-10

Special Att/Def: These avatars have all the powers and abilities of liches. When they come out of their temple they are each carrying a fully charged staff of withering. These staves will turn to dust after using up all of their charges. From two to ten liches will appear at any given time depending on the nature of the doom coming to the city.

Duties of the Priesthood

No priesthood is allowed by the gods of Lankhmar. These beings do not wish to grow in power or have the living bowing and making a lot of noise in front of their temple.



Issek appears as a tall man with twisted wrists and ankles. Issek is said to give enduring power to anyone under torture. Torture can be loosely defined and includes such things as a wife who constantly shouts at her husband or a little boy being picked on by a larger bully.

Role-playing Notes: Issek desires to help all those who are being oppressed in any way, although he is not the brightest or most even handed of gods. A step daughter being overworked is just as important to him as a world saving paladin fighting off the multi-dimensional entrance of a horde of undead.

Statistics: AL Ig; WAL any lawful; AoC tortured souls; SY amphora.

Issek's Avatar (fighter 15)

Issek's avatar always appears from a male being tortured on the rack. It is the suffering of the mortal that brings on the full spirit of Issek.

Str 25	Dex 22	Con 24
Int 23	Wis 25	Cha 24
MV 15	SZ 7'	MR Nil
AC 2	HD 15	HP 160
#AT 2	THAC0 6	Dmg (by weapon) +14

Special Att/Def: nil

Every avatar of Issek carries a great jug with him when he appears. This jug can pour out any liquid that the avatar of Issek needs at the time. It is not intended as a weapon and is almost always used to help the suffering souls that might be in the area.

Issek's avatar will first break out of the rack that confines his host body and then hunt down the person who ordered its confinement and torture. The avatar will pick up weapons and helpers as needed. After the victim is eliminated, Issek will disappear and return the body he possessed back to the person it belongs to. The body will be in perfect form and show no signs of the torture it underwent.

Duties of the Priesthood

Priests of Issek are expected to care for others and to travel from community to community, never staying more than 30 days in any one place. Priests who have been tortured on the rack are especially blessed by Issek and may roll 10-sided hit dice and cast twice the normal number of first and second level spells.

Requirements: AB standard; AL any good; WP any; AR a; SP all, elemental, healing, protection; PW 1) break free from any torture device in 1-4 rounds; 2) create 1 gallon of any liquid once a day; TU turn.

There are three energy beings that comprise the gods of trouble. They are creatures of pure chaos energy and enjoy roaming the world in astral forms, affecting all alignments equally. Their desire is to promote chaos in all of its forms. The more chaos caused, the greater their power over Nehwon. These beings care nothing for their worshippers and inflict troubles upon them impartially.



Role-playing Notes: Special events attract the attention of all the gods on Nehwon. Things like large wars, unusual magical events, plagues and the like. These events become tugs of war between the gods of trouble and the other fates and gods of Nehwon. These energy beings will not take a direct hand unless they are specifically called upon by their high priests. Normally, they like to do one or two things in any particular area and then leave for other bastions of Law that they would like destroyed.

Statistics: AL ce; WAL any chaotic; AoC chaotic actions; SY three pointed star.

Avatars of Trouble (wizard 1)

Occasionally they do manifest themselves and when they do, these beings appear as bumbling wizards. These buffoons appear friendly and helpful in all ways, but are really out to ruin whatever expedition they travel on for as long as they are around. When they cause an accident to happen they are extremely apologetic. Some of these accidents even seem to do these buffoons a great deal of damage. The end result is always the same, the quest is ruined or delayed for a great deal of time.

Str 7	Dex 7	Con 24
Int 7	Wis 7	Cha 7
MV 12	SZ 5'	MR 100%
AC 10	HD 1	HP 1
#AT 1	THAC0 20	Dmg 1d4 (dagger)

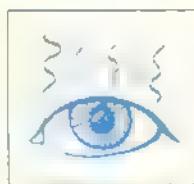
Special Att/Def: No magical items or spells will function within 30 feet of an Avatar of Trouble. In addition, when they gaze at an individual who is attempting an action of any type, failure is guaranteed (there is no saving throw).

Duties of the Priesthood

Priests of this cult are supposed to cause chaos where ever they can, other than that, they are free to act as they desire.

Requirements: AB standard; AL any chaotic; WP large clubs or maces; AR a; SP all, charm, elemental, summoning; PW 1) *gaze of failure* (target must save versus spells or fail at whatever was being attempted) 8) *shadow walk*; TU command.

Hate is the god that everyone accidentally worships. When feelings of anger, jealousy, or the like manifest themselves, the god of hate gains in power. This elemental emotional being purposely causes conflict to increase its power base. The Cult of Hate has only recently developed in the cities of Nehwon. Its followers enjoy conflicts of all types, because this provides a fuel for their own angers.



Role-playing Notes: Hate desires large scale military actions as conflicts that involve more than 50 people are what Hate really needs to grow. This being will encourage conflicts of all types—guild battles, city to city fighting—for anything that causes strife is a suitable breeding ground for Hate.

Statistics: AL ce; WAL any chaotic; AoC emotional hatreds; SY foggy image with floating eyes.

Hate's Avatar (fighter 6)

Hate's Avatar always appears as a misty cloud bank floating from out of the darkness. There is a set of six eyes in the bank and an equal number of tentacles. This fog is capable of controlling 6 beings (as if by *charm person* spells) or manipulating 6 weapons that fight as 6th level fighters. This manifestation of the god must be generated at night by a high priest of at least the 14th level (who employs a gate spell) and 50 worshipers. Once called into existence, the fog can be moved up to five miles from the site of the worshipers.

Str n/a	Dex n/a	Con n/a
Int 20	Wis 20	Cha n/a
MV 15	SZ 80' sphere	MR 100%
AC n/a	HD n/a	HP n/a
#AT 6	THAC0 15	Dmg (by weapon)

Special Att/Def: The only way to damage the cloud is to cut the astral cord that connects it with the priest. The cord is AC -8 and any hit with a sharp weapon or a damaging spell that is specifically directed at the cord will cut it, dispelling Hate's form until the next night.

Duties of the Priesthood

All priests of Hate must constantly promote conflict. As a rule, they must cause a conflict that involves a number of persons equal to 10 times their level number once per month or they will lose their powers. Thus, a 6th level priest must cause conflicts that involve at least 60 persons.

Requirements: AB standard; AL any evil; WP any; AR a; SP all, charm, combat, summoning; PW 1) *charm person*; TU command.



It is Death's duty to end the life of all intelligent beings on Nehwon. He has a set quota to kill every hour and he never fails in his assigned task. Sometimes he is misdirected and the ones he plans on killing aren't killed at all, but even Death must bow to the fates and other more powerful gods of Nehwon. Death is not affected by time and is able to do years worth of work in a second. He considers himself an artist and works very hard at making sure the deaths he causes are logical and necessary to his own view of life and the end of life.

Role-playing Notes: Death values a good hero because of their ability to cause death and destruction. Characters like Fafhrd and the Gray Mouser are especially favored by Death. When beings like these heroes are close to death, often the god will cause unusual little slips that will save their lives. Then too, sometimes his quota will call for the ending of two famous heroes and he will be forced (however reluctantly) to try killing his protegees.

Statistics: AL n; WAL none; AoC death; SY Death's Head.

Death's Avatar (rogue 10)

This being is Nehwon's personal Grim Reaper. As such, he lives in a pocket dimension that Death controls, called Shadowland. He can appear anywhere in Nehwon that he likes.

Str 24	Dex 24	Con 24
Int 24	Wis 24	Cha 21
MV 18	SZ 7'	MR 100%
AC -5	HD n/a	HP 350
#AT 2	THAC0 2	Dmg Special

Special Att/Def: The avatar of Death carries a sword called Slayer that kills anything it touches (no saving throw allowed). He appears as a man with a cadaverous skin color and his eyes have the power to see all the actions of a person's past life. He is able to unerringly teleport to any portion of Nehwon. He can be ordered to kill intermediate or lesser gods (although such individuals are entitled to a saving throw when struck with Slayer), but greater gods are beyond his skill.

Duties of the Priesthood

Death does not wish to have followers or priests. Because of this, when persons decide to declare themselves as his agents on Nehwon, Death sends his avatar to claim them for his own and they are never seen again.



Kos is a northern barbarian god who loves battle and bold deeds. He is the god of dooms because he brings trouble to anyone who doesn't live up to his strict codes of honor and action. These codes and the interest of the god apply to all facets of the hard life of the northern barbarians. Kos is just as interested in the building of a safe and sturdy long house as he is in the sharpness of a warrior's axe.

Role-playing Notes: This god exists to make sure the people of the north do things properly. This proper order of things has been established by Kos and passed down to his priests and priestesses. When this order is not followed Kos is quick to hurl curses down on the offenders. These curses are slight at first, but will eventually cause death to the offender unless they mend their ways.

Statistics: AL lg; WAL any non-chaotic; AoC order; SY crossed sword and axe.

Kos' Avatar (fighter 15/bard 15)

Kos' avatar always appears as a human warrior. He will begin a battle with his *two-handed sword* +4, but will change to a normal battle axe if he decides that he is doing too well in the conflict.

AC 0	HD 15	SZ 7'	MR Nil	THAC0 2
HP 200	MV 15	#AT 2	Dmg 2d4 +4 (sword)	+7
Str 19	Int 19	Wis 19	Dex 19	Con 19

Special Att/Def: When his avatar is engaged in combat, Kos will send him 9-90 (9d10) berserkers to aid in his fight. These will remain with the avatar for as long as Kos feels they are needed or until they are slain. After one group is destroyed or disbanded, another cannot be called for 24 hours.

Duties of the Priesthood

Priests of Kos cannot increase in level unless they have fought an unending war against the enemies of Kos and order. They must also serve as examples of perfect action and thought. Kos does not tolerate failure and will indicate his displeasure with a priest by simply striking him dead.

Requirements: AB standard; AL lg; WP all; AR a; SP all, combat, divination, healing, protection; PW nil; TU nil.

Tyaa, is a force of evil and chaos. She chooses to manifest her powers through the actions of malicious birds. She has created an offshoot of the raven that is both smarter and stronger than its ancestral cousin. It should be noted that, while she prefers to employ the Birds of Tyaa, she is perfectly capable of using any carnivorous bird to do her will on Nehwon. The city of Lankhmar has always been her favorite because she has the most worshippers in this place.



Tyaa's cult has been banned in Lankhmar because of its evil teachings and ways. This has only caused the movement to go underground and to other cities. There are several large caches of diamonds and jewels hidden in several abandoned manors in Lankhmar. The high priestess of the cult knows of these locations and will use these riches to support the cult and make it grow.

Role-playing Notes: Tyaa desires worshippers above all else. She is currently very weak and needs the support of supplicants all over Nehwon. In past centuries her evil birds have been used to steal flashy treasures from the upper story apartments of the rich. Her special ravens can tell useless fake jewelry from the real materials and are perfect thieves. Tyaa can supply large numbers of these birds to each of her priests, thus making them rich.

Statistics: AL ce; WAL any evil; AoC avians; SY large raven head or a black feather.

Tyaa's Avatar (thief 15)

Tyaa's avatar always appears as a lovely young female with a high, sharp voice. She is there to spread the cult, but very often gets caught up in stealing pretty baubles for herself.

Str 15	Dex 15	Con 15
Int 15	Wis 15	Cha 15
MV 12	SZ 5'	MR Nil
AC 4	HD 10+10	HP 60
#AT 2	THAC0 13	Dmg (by weapon)

Special Att/Def: Every avatar of Tyaa can summon 2-20 of her special ravens (see Birds of Tyaa) which all have poison coated claws.

Duties of the Priesthood

Priests of Tyaa are actually thieves with spell casting abilities.

Requirements: AB as thief; AL any evil; WP poisoned dagger; AR as thief; SP all, animal, summoning; PW 1) when slain, the character is *polymorphed* into a Bird of Tyaa. If slain in this form, then death is final.; 5) *shape change* into a giant Bird of Tyaa (twice normal hit dice and damage per attack) once per week; TU nil.

This is the war god of all the eastern lands. He appears as a massive dark-skinned man with red studded leather armor, carrying a bronze shield. He is always mustachioed and wears a pointed heim. His boots and belt shine as brightly as the sun. He primarily supports the horse soldiers of the east. He is a very protective god and because there are many eastern warrior spies in the eight cities, including Lankhmar, this god has been trying to increase his number of worshipers in these cities.



Role-playing Notes: The Red God is a god of warriors. He favors acts of war and battle and lends support in the form of strength of arm and courage of heart to warriors who follow his faith. He spends most of his time trying to cause new battles to test the courage of his followers. He is the one responsible for turning all of the lands of the east against the eight cities.

Statistics: AL cg; WAL any; AoC battle and war; SY the horse sabre.

The Red God's Avatar (fighter 15)

This avatar always appears in the same form as the god himself. He rides a huge warhorse that will breath short blasts of fire during battle. Anyone struck by his mount's breath must save versus breath weapons or take 1d20 points of damage.

Str 24	Dex 25	Con 24
Int 22	Wis 17	Cha 24
MV 15	SZ 7'	MR 50
AC 0	HD 15	HP 200
#AT 2	THAC0 6	Dmg 1d6 +3/1d4 +4 (sabre/dirk) +14

Special Att/Def: He uses a *sabre* +3 in his right hand and a *dirk* +4 in his left. His *sabre* casts an *anti-magic shell* that does not limit his own spell abilities. He is always wearing a *ring of protection* +4, a *helm of telepathy and teleportation*, and a *cloak of displacement* that cannot be destroyed.

Duties of the Priesthood

Priests of this cult have to fight and lead men into battle to advance in levels. Although they don't have to be horsemen, it helps greatly towards advancement in levels (+5% on earned experience) if they have the land-based riding non-weapon proficiency and breed warhorses.

Requirements: AB standard; AL any; WP all; AR a; SP all, combat, healing, protection, sun, weather; PW 1) use 10-sided hit dice when determining hit points; TU nil.



Fafhrd

Few heroes live as long or have done as much as Fafhrd. He is a northern barbarian with flaming red hair, a strong right arm, and the courage to face any danger on Nehwon without flinching. Although he lost his left hand when he forced it down a monster's throat, has devised all sorts of attachments for this limb. His long bow attachment allows him to shoot with his normal skill. He is also considering the construction of a climbing axe attachment and a short sword attachment.

(ranger 18, bard 5, thief 15)

Str 18/00	Dex 17	Con 18
Int 17	Wis 16	Cha 17
AC 3	MR nil	MV 12'
HP 120	AL ng	THAC0 4
#AT 2	Dmg (by weapon)	+6

Fafhrd is a highly intelligent fellow with many interests. He can read and write all the major languages of Nehwon. There is a 90% chance that he can understand any obscure language he is exposed to. Religions are a passion for him and he tries to understand the teachings of all faiths he runs into, but hardly ever commits himself to one system of belief for any period of time. Fafhrd has the soul of an engineer and constantly invents useful little tools and items to help him in his quests.

Fafhrd is an expert sailor, able to captain almost any size ship. He was raised in the far north and is completely at home in the ice and snow of the mountains. Excelling in mountain climbing, he has invented several pieces of equipment that enable him and any group he is with to climb a mountain twice as fast as normal.

This warrior always carries a bastard sword (named Graywand) and a dirk (more short sword or poniard than dagger) which he calls Heartseeker. He has been known to fight with almost every weapon known on Nehwon, but especially favors throwing axes, long bows, and two handed swords.

Fafhrd's style is the bold, intelligent frontal assault. He will always try to accomplish his quest with the quick strike of massive power. He is also a dreamer and a sad story can cause him to go questing just as easily as the promise of fabulous treasures. The generator of most of his quests is his magical mentor Ningauble of the Seven Eyes. This wizard often requires unusual items for spells and sends Fafhrd out to find them. In 90% of these adventures he travels with his best friend, the Gray Mouser. It has often been said that Fafhrd and the Gray Mouser have two halves of the same soul. While one is bold and loud, the other is secretive and cautious. The barbarian owes his life many times over to his best friend and there is nothing they wouldn't do for each other.



Gray Mouser

Where Fafhrd is the crushing blow of awesome power, the Gray Mouser is the quick strike from behind to deadly effect. A lightning fast thinker, he also has a passion for the city life and all it implies. He has a deep curiosity in the ways of magic, but he doesn't have the discipline to become a master at spell casting.

(fighter 13, wizard 5, thief 19)

Str 15	Dex 18	Con 16
Int 18	Wis 15	Cha 18
AC 2	MR nil	MV 12'
HP 96	AL N	THAC0 8
#AT 2	Dmg (by weapon)	

No matter what rapier he uses he calls it Scalpel. He fights two handed and his throwing dagger is always called Cat's Claw. He is also highly skilled with a sling, light crossbow, garrote, and short sword.

This hero is the supreme organizer. He formulates masterful plans on an instant's notice. If he does have a shortcoming it is a fondness for the complex plan. The more details he can place into an operation the happier he is.

The relationship the Gray Mouser has with his wizardess mentor Sheelba of the Eyeless Face is much the same has Fafhrd has with his wizard. The Mouser does favors for the wizardess and receives good advice and magical help in return. A good 90% of the adventures the Gray Mouser undertakes begin with suggestions and requests from Sheelba.

Besides skills as a fighter and a thief, the Gray Mouser's other passion is his interest in all things magical. He truly wants to be a wizard-type but something always goes wrong with his spells and magical attempts. During his career he has had magical weapons, whistles, scrolls, books, and other devices, but these have always slipped through his fingers or caused him a great deal of trouble when he tried to use them. When encountered, the Gray Mouser he will have some type of magic on his person. Whether it will do him more harm than good is up to the hands of fate (and several other gods).

The Gray Mouser likes luxury and all that implies. He works constantly to gain the funds to allow him to live in what he considers a comfortable state. He and Fafhrd have a sort of Robin Hood approach to stealing and almost always take from people who have no sympathy among the common folk or local constabulary—Evil robber barons, powerful assassins, and bad rulers are their prime targets. All of the eight cities of Nehwon have had visitations from the pair.

Ningauble of the Seven Eyes

Ningauble is not human or even humanoid. It comes from another dimension, but has made Nehwon its home. It never shows its true form because that form would drive most humans insane. Ningauble's eyes act like a *gem of true seeing* and a *crystal ball*.

(illusionist 20, bard 13)

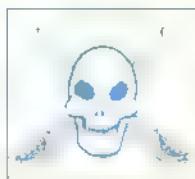
Str 14	Dex 16	Con 19
Int 19	Wis 19	Cha 16
AC -2	MR 50%	MV 9
HP 150	AL N	THAC0 7
#AT 1	Dmg (by spell)	

Ningauble is known as the "gossiper of the gods" and loves nothing better than to listen by the hour to a good story about some important person in Lankhmar or any of the eight cities. Supplicants have come to his caves and brought especially interesting bits of gossip and been made fabulously wealthy as a result. Many claim that these individuals would have become wealthy anyway, but no one says this in front of Ningauble.

This powerful spell caster inhabits a series of enchanted caves near the sinking lands. These caves have several interdimensional portals that lead to other times and universes. Fafhrd and the Gray Mouser have used these magical pathways to visit earth's past in the time of Alexander the Great and the time of Arthur and Merlin. The caves are also a fine defense for Ningauble. At one time a crime lord in Lankhmar sent one hundred thieves to attack the wizard over an imagined offense. The dust of the thieves and their equipment lies just off the entrance to the caves. This is the only reminder most need that it is often dangerous to deal with a powerful wizard.

Ningauble's aims are clear. It only wants to learn more about the ways of Nehwon and further its magical abilities. Just lately it has learned that its annual success or failure in these efforts is closely connected to how Fafhrd's life is proceeding. When Fafhrd is happy and living well, so too is the way of life for Ningauble. This has turned the wizard towards being much more helpful in the desires of its charge, Fafhrd.

Although Ningauble wants Fafhrd to do well, it also watches its charge closely. When Fafhrd is about to acquire power that might take him far away from Lankhmar or gain something that might allow the thief to not need his mage advisor things happen to quickly change that situation. Warnings are given to Fafhrd's enemies, the hero is tricked out of his vast riches, or the fates become unusually unkind for no reason Fafhrd can see. All of these acts serve to drive Fafhrd right back to the caves and his ever helpful advisor.

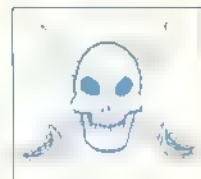


Sheelba Of The Eyeless Face

Sheelba of the Eyeless Face is some type of female, reptilian creature; clearly from another universe. She never shows all of her form because it would drive most heroes totally insane. She has come to Nehwon to live and is very protective of the Gray Mouser and the city of Lankhmar. It is commonly known that demons (who can perceive Sheelba's real form) scream in horror when facing this wizardress and leave the plane of Nehwon for all eternity.

(illusionist 20, druid 7)

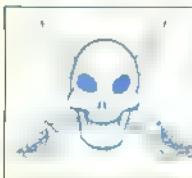
Str 20	Dex 18	Con 19
Int 19	Wis 17	Cha 7
AC 2	MR 50%	MV 9'
HP 150	AL N	THAC0 7
#AT 1	Dmg (by spell)	



Sheelba's magic is not of the directly destructive sort, for she is much better at summoning other creatures to do her fighting for her. Sheelba prefers the Salt Marsh because there are so many dangerous creatures that can be easily called upon to act on her behalf. There was a time when the Overlord of Lankhmar sent five hundred troops to capture and bring back Sheelba's hut. On the first day out of Lankhmar hundreds of normally shy swamp creatures attacked and killed one hundred of the troops. The brave commander kept the men out for a second day. All of the troops ran when a house sized worm ate the commander and his war horse in one gulp. Needless to say, the subject of the hut was never brought up in the Rainbow Palace again.

Sheelba lives in hut at the heart of the Great Salt Marsh. This magical construct is able to move 24' over the marshy landscape and is the size of a palace inside, but appears only to be a small grass hut on the outside. Sheelba rarely lets anyone inside, preferring to look down from the stilts and talk to whomever visits her. The hut also has several interdimensional portals that allow Sheelba and others to travel to other universes. When Sheelba is out of the hut, the magical device will not let anyone enter.

Sheelba is extremely greedy and will never act unless there is a profit of some type to be had. Until recently she has demanded much from the Gray Mouser, but that has changed slightly. She, like Ningauble of the Seven Eyes, has come to realize that her life is closely tied to the success or failures of the Gray Mouser. Now, she seeks to have the Gray Mouser close by, where he can be better kept out of planet wide deadly dangers. The schemes of Sheelba are turned towards keeping Mouser in Lankhmar and keeping Lankhmar as trouble free as possible.



Movarl

Movarl is the most famous hero on the planet. His name is revered by the forces of law and feared by the minions of chaos. He is the overlord of the city of Kvarch Nar. Movarl often travels from the city on quests for the powers of good.

Paladin 12

Str 18/51	Dex 17	Con 18
Int 14	Wis 18	Cha 18
AC 2	MR nil	MV 9
HP 86	AL lg	THAC0 9
#AT 3/2	Dmg 1d10+2 (sword)	+3

Besides his normal powers as a paladin, he is totally immune to fear and paralysis of any type. In combat he uses As-trendan, a two-handed sword +2 that instantly kills an undead creature it touches.

Movarl rides a huge white war horse with almost human intelligence and the maximum abilities of an animal of that breed.



Plugh

Pulgh is the most skilled fighter on Nehwon. This means he can easily use any warrior's weapon known to that world. He favors his magical spear, but this weapon is so renowned that he often goes without it to keep his identity secret. He is never without a wide range of missile weapons; from throwing daggers to heavy darts.

Fighter 15, Cleric 5

Str 17	Dex 17	Con 17
Int 14	Wis 17	Cha 8
AC 2	MR nil	MV 9
HP 72	AL le	THAC0 3
#AT 2	Dmg 2d6+4 (Spear)	+1

Constantly searching for more and greater brawls has led to the myth that he is a bully and daring killer. Pulgh is actually a careful, diligent bravo who only lives for the thrill of battle in all its forms. He has been known to take on a band of knights while wielding only a single small dagger.

Hunting only the best of the best, Plugh can be found in major cities across the world of Nehwon looking for the toughest of warriors to face. His strange code of ethics has caused him to want to always face his enemies man-to-man.



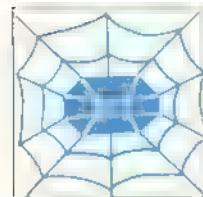
Snow Serpent (Furred Snake)



There are forms of furred snakes to be found all over Nehwon. These creatures are warm blooded, but their fur serves a wide variety of unusual functions. The Snow Serpent of the bitter north uses its barbed hairs to gain better traction on icy surfaces. This white serpent is the largest of all furred snakes and often reaches a 100 foot length. The black furred snakes of the tropics hide perfectly well in the trees, but their air filled hair is highly useful in the water where they often find their prey. The brown furred snake can be found in the deserts and the plains and its fur constantly emits a poisonous oil that stings at a touch, making it difficult for other creatures to pick up and eat.

AC 6	No. 1	SZ 100' long	XP: 2,000
MV 9	ML 15	AL n	Int Animal
HD 10	HP 80	MR nil	THAC0 11
#AT 1	Dmg 1d10		

Special Att/Def: Any successful attack roll allows the creature to begin using its constriction ability on the next round. The snake will coil 10% to 40% of its body around the target and begin to crush it. For every three feet of its length used in this manner the snake inflicts 1 point of damage per round.



Salt Spider

This oversized spider is about the size and color of a large boar. It has plate-sized suction pads on its feet allowing it to travel over any surface. It lives and thrives in the great salty swamps in and around Lankhmar.

The spider makes huge webs in shallow ponds and streams that flow through the marsh. These webs are almost invisible and serve to trip the unwary. When attached to a web the prey usually loses footing and gets even more tangled. At this time the spider leaps out of hiding in the middle of the web and attacks.

AC 6	No. 1-6	SZ 4' long	XP: 275
MV 15	ML 11	AL n	Int Animal
HD 3	HP 15	MR nil	THAC0 17
#AT 1	Dmg 1d8		

Special Att/Def: The bite of a salt spider is quite dangerous and any successful attack roll requires a save versus poison to avoid death.

Nehwon Ghoul



Nehwon ghouls are not undead. They are a living, breathing race of almost completely transparent, human appearing beings. Their culture teaches them that any creature not of their race is food for their table.

Their transparent nature makes them completely invisible in shadows or darkness. In the light they appear as a smoky shape with their bones barely visible. They wear little or no clothing and rely on their transparent nature as their protection. Their low armor class is a reflection of this fact.

The men of this race are bold, fierce warriors who throw themselves into battle singing proud war songs. The women are also warriors of skill, but are strangely attracted to human males.

The weapons and equipment of this race are similar to those employed by normal humans. The men favor large, double-bladed axes, while the women use either a shorter double-bladed axe or a slim long sword.

AC 6	No. 3-30	SZ 6'	XP: 175
MV 12	ML 11	AL ne	Int Average to very
HD 3	HP 24	MR nil	THAC0 17
#AT 1	Dmg varies		

Special Att/Def: Nehwon ghouls are transparent and 80% invisible in normal lighting. In near darkness, they are treated just as if they were *invisible*.

Behemoth



Imagine a killer whale with four stubby legs and no fins and you have the perfect image of a behemoth. These mammals are easily capable of crossing water, marsh grass, and quicksand. There are several types, but each version always attacks the largest living thing in any given group. The behemoth has a keen sense of smell and is a persistent tracker.

AC 4	No 1	XP: 5,000
MV 12, 18 sw	ML 10	AL n
HD 15	HP 85	MR nil
#AT 1	Dmg 4d10	Int Animal THAC0 5

Special Att/Def: Nil



Bird of Tyaa

Although this avian closely resembles a large raven, the Bird of Tyaa is much more powerful. Its wings, talons, and beak have strength far beyond that of normal birds of the same size.

The wild version of this creature will often fly to poisoned berry patches and coat their talons with the juices of these berries.

These birds have a language of their own that the priests of Tyaa understand. Because of this, the birds are used as scouts and thieves. Birds of Tyaa can be trained to tell the difference between simple shiny objects and highly valuable diamonds and jewels.

AC 7	No. 3-30	SZ 1'	XP: 35	SZ 20' long
MV 1, 18 f	ML 6	AL ne	Int Low	
HD 1/2	HP 4	MR nil	THAC0 20	
#AT 1	Dmg 1d4			

Special Att/Def: There is a 50% chance that any given Bird of Tyaa will have poisoned claws (as described above). In addition, they often dive toward their targets at great speed, gaining a +4 on their attack rolls.

Astral Wolf

Astral wolves are the ghostly spirits of wolves that have died hungry on any lonely wasteland. Their ghosts haunt the astral plane and constantly seek to fill their ever empty bellies. Astral wolves roam the wastes all over Nehwon. They look for single or paired travelers.



AC 3	No. 3-12	SZ 4'	XP: 175
MV 18	ML 10	AL ne	Int Animal
HD 3	HP 24	MR nil	THAC0 17
#AT 1	Dmg 2d4		

Special Att/Def: When their victims go to sleep and more than five astral wolves gather, these beasts can pull the spirit of a single human onto the astral plane. There, the human is attacked and torn apart. The captured spirit has all his weapons and armor and fights just as he would on the prime material plane. All the wounds the wolves inflict on the spirit form happen to the real body.



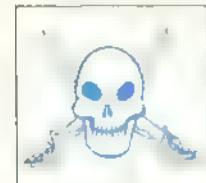
Water Cobra

The water cobra is a bold attacker, normally feeding on fish and small mammals. When threatened its first attack is towards the head of the creature. Its first two strikes are lightning quick bites designed to inject a poison into its prey. After it has made two successful attacks the snake will dive and wait to determine if the creature it attacked is dead. If its victim lives, there is a 75% chance that the snake will retreat to find easier prey.

Land versions of this cobra also have the ability to change skin color to perfectly blend in with its surroundings from moment to moment. The land version also has the ability to coil and leap up to five feet towards the intended prey. The land snake will only leap if the prey is in its jumping range.

AC 8	No. 1-8	SZ 4' long	XP: 175
MV 12	ML 9	AL n	Int Animal
HD 3+3	HP 27	MR nil	THAC0 17
#AT 1	Dmg 1d4		

Special Att/Def: The water cobra is totally invisible in water for it has the innate ability to change color and match the shade of water it swims through from moment to moment. The creature's bite injects a deadly poison (saving throw applicable).



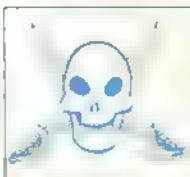
Marsh Vulture

The Marsh Vulture is one of the horrors of the swamp. Unlike its smaller cousins, this bird actively attacks living creatures.

These attacks are meant to drive man and beast alike into the quicksand and bogs of the marsh so that the birds can rip their now helpless prey apart with their talons and savage beak. After the first few attacks, the vulture swoops away, not expecting its prey to be killed. The bird has several dangerous marsh areas selected and if the prey flees towards them they are not attacked. In this manner the vulture hopes to force a victim into the bogs.

AC 6	No. 2-5	SZ 30' (wing)	XP: 975
MV 3, 24 fl	ML 11	AL ne	Int Low
HD 8	HP 50	MR nil	THAC0 13
#AT 3	Dmg 1d10/1d10/2d20		

Special Att/Def: The talons and beak of this creature are so slime encrusted that there is a 95% chance of catching a marsh fever after a single successful attack that draws blood.



Devourer

The Devourer is an alien merchant from a magical dimension whose only purpose in life is to sell things. The junkier these things are the better the strange mind of the Devourer likes them.

Each Devourer is a 20th level Illusionist. Scout Devourers come to another plane and open single stores. These stores are filled with seemingly wondrous magical items; all at bargain store prices. Each of these items has several different types of illusions on them. If the audience for these goods is found to be large, more and more Devourers come onto the new plane and sell more and more junk. Eventually, on plane after plane, the Devourers create slave planets where the inhabitants struggle to meet the mortgage demands on piles of magical junk.

AC 7	No. 1	SZ Variable	XP: 4,000
MV 18	ML 12	AL le	Int Exceptional
HD 10	HP 50	MR 24%	THAC0 11
#AT 1	Dmg Special		

Special Att/Def: Devourers are all powerful spell casters (20th level Illusionists) and will use their magic to great advantage in all situations.



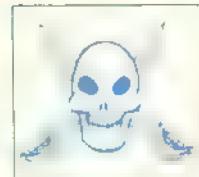
Cold Woman

Chopping or striking a cold woman with any weapon has no effect and all body parts that are severed immediately rejoin the parent body. Cold or ice based attacks cause her to regenerate 1 hit point for every point of damage inflicted while fire or heat based attacks do +1 per die of damage. Her body secrets a deadly acid similar to that created by a black pudding.

A cold woman will plant eggs in the remains of bodies she does not eat. The eggs hatch in 24 hours and quickly eat the host bodies. Usually, these eggs produce an ordinary white pudding, but there is a 10% chance that they will produce another cold woman (known as cold spawn).

AC -2	No. 1	SZ 30'	XP: 15,000
MV 9	ML 18	AL ne	Int Average
HD 16	HP 120	MR 25%	THAC0 5
#AT 1	Dmg 4-40		

Special Att/Def: A cold woman has the spell casting powers of a 20th level illusionist (but is limited in the use of spells to effects that mimic ice and snow formations). In addition, she can fire a cold ray that does 8d8 points of damage and has a 60 foot range. Anyone struck by this horror must save versus paralyzation or be stunned for 4d8 rounds.





The Norsemen

By the time of his death in 814, Charlemagne had forged an empire that covered much of Europe. It included what is now northern Spain, the low countries of Belgium and the Netherlands, France, Austria, Switzerland, West Germany, and Italy to well south of Rome. By any standards, it was a magnificent realm, placing a huge territory and a great diversity of peoples under the rule of a single man.

It was also a wealthy, ponderous dominion ripe for plunder and the Vikings were just the people to do so.

Toward the end of Charlemagne's reign, his domain was already suffering raids from the northmen's longships. These seaborne attacks were as brutal and ferocious as they were unpredictable and fast. Fierce beasts carved on their prows, a flotilla of longships filled with greedy and murderous warriors would simply appear out of the morning mists. By nightfall, the town would be burning, many of its inhabitants slain, and the raiders gone.

Two generations after Charlemagne's death, the ferocious attacks became so common that most people viewed them as divine retribution for society's sins. But Charlemagne's empire was not alone in suffering this scourge. The fierce Viking marauders raided locations as far apart as Constantinople and York, overwhelmed cities as powerful as Paris and London, and burned towns like Aachen and Cologne. In the second half of the Ninth Century, they pillaged Tours six times.

To the common man of the time, it must have seemed like these fair-haired killers called no place but the sea their home. That was not the case, however. They inhabited much of the cold, bleak land now thought of as Scandinavia: Norway, Sweden, and Denmark. In Norway and Sweden at least, the interior landscape consisted of rugged, craggy mountains that made travel difficult and agriculture all but impossible. Therefore, most Viking villages were located near the coast, where deep fjords offered protection from the harsh winter and shelter for fishing boats. Wherever they could find suitable land, they established farms, and there was no doubt an abundant supply of game for fresh meat. Their homeland was rich in natural resources: ivory, pelts, wood, and all of the essential items.

What caused a people possessed of these abundant resources to emerge so suddenly as such a far-ranging force of destruction? One important factor was overpopulation. Scandinavia had long been a thinly settled wilderness, but its population slowly and steadily grew. With its rugged inland mountains forbidding any major expansion beyond the coastal areas, the population eventually reached the point of overflowing.

In addition to overpopulation, there were several cultural conditions which contributed to their ferocity. Armed with their knowledge of the sea, the Vikings were far-ranging traders and merchants who acquired a taste for monetary wealth—a taste which they soon learned to indulge through

ransacking defenseless towns. Another important factor was that most chieftains had several wives and many sons, but inheritance was only passed on to the eldest son. Consequently, a large number of elite warriors were forced to make their own way in the world. This dangerous condition, when combined with an inherent sense of adventure and their newly acquired taste for wealth, opened up the possibility of piracy on a grand scale.

Without their legendary longboats, however, the Vikings might have remained little more than bothersome barbarians from the north. The longboat was a shallow-drafted galley equally capable of sailing the high seas or a relatively shallow river. A typical model was 70 feet long and 16 feet at the beam. It could carry up to a 100 men who could man up to 30 oars. The vessel could make 10 knots under its single square sail, and was sturdy enough to make stormy Atlantic crossings. At the same time, it was light enough to be dragged overland for short distances, and maneuverable enough to slip past shore defenses. It is not surprising that they often lavished the best of their spirited art on these marvelous boats, carving the heads of majestic dragons or wild beasts upon the prows.

The Vikings used these longboats for more than just hit and run raids. They were aggressive merchants, trading ivory, furs, and amber for silk, spices, glass, slaves, and other goods in mercantile centers as far away as Baghdad. The Norsemen, as they came to be called, also established colonies in Ireland, Iceland, Greenland, the low countries, France, and other European areas. After founding trading centers in the vicinities of the Volga and Dnieper rivers, they eventually merged their holdings and created the Russian state. The Vikings were even the first (albeit unsuccessful) colonists of America.

Viking Culture

As fierce as they were, the Vikings were more than mere barbarians. Although they lived in villages scattered along the entire length of the Scandinavian shoreline, they shared many traits that mark them as belonging to a common culture.

For most Vikings, life followed a simple pattern. After the snows melted in the spring, they would prepare their fields and plant their crops. If the household was a wealthy one, this would be done with the aid of the family slaves. Then the men would turn their attention to the sea and go raiding, trading, or fishing while their young and women stayed at home to tend the crops and herds. In the fall, the men who had gone to trade or raid would return home, hopefully laden with treasure. After the crop was harvested and the snows came, they would turn their attention to hunting and taking pelts, either for clothing or trading. Although there were certainly many variations on this basic pattern, the lifestyles of most Vikings no doubt followed the same seasonal patterns and incorporated the same elements of constant outdoor adventure.

Considering this rugged lifestyle, it is no wonder that the

Norsemen had a well-developed spirit of self-reliance and independence. Although they acknowledged the classes of king, nobleman, freeman, and slave, they were fiercely individualistic and firmly maintained that all Norsemen were equal. It was not uncommon for a group of Vikings to demonstrate this essential truth by drowning or killing a king they no longer wished to follow.

Family ties were of great importance to the Vikings. The family was a large unit of kinsmen, including uncles, brothers, and kinsmen. It stood together in all things, and to attack one member of it was to attack the entire family. In the reverse, if one member of family committed a social transgression, the consequences often fell on the entire family. For instance, if a man killed someone, the killer's cousins might be called upon to pay blood-money to the victim's family.

As the example above suggests, the Vikings had an elaborate code of laws. This code allowed for divorce, property holding among women as well as men, orderly inheritance, mutual obligations between chieftain and follower, and all of the other relationships necessary to the orderly functioning of a society. Generally speaking, in their legal code Vikings respected honesty, loyalty, honor, generosity, and individual freedom. Outside of the legal code, they also admired warlike prowess, hardihood, and courage. Notably lacking in their legal code or personal value system was any concept of mercy.

The lack of compassion among the Norsemen is probably a function of their outlook on life, which seems as bleak and cold as the climate of their native land. Although they believed in a blissful afterworld, Valhalla was a realm for warriors, and the only way to gain entrance was to die courageously in battle. Here, warriors would spend their days fighting and their evenings feasting. Even then, the refuge offered by Valhalla was a temporary one. All the men and gods were doomed to vanish in Ragnarok, a final, terrible battle in which all the gods and men were destined to perish. In the face of such certain doom, the only noble response was to fight honorably as best one could, and to take what pleasure was available in life.

Mythology

According to Norse mythology, at first there was only a great void. To the north of the void was a region of mist and ice, Nifleheim, and to the south a region of fire, Muspellheim. Where the two realms met, the heat melted the ice and formed a great frost giant, Ymir. He created a race of giants and, from glacial ice, a cow to feed them.

The cow was fed on briny ice, and, as she licked the ice, she uncovered a being named Buri. Upon being uncovered, Buri immediately produced a son, Bor, who had three godly sons, Odin, Vili, and Ve. As soon as the giants became aware of the gods, they started a war, which was ended when the three gods killed Ymir. After killing Ymir, Odin and his brothers made the earth from the frost giant's body and the vault of

the heavens from his skull. From the maggots in Ymir's body, they created dwarves.

This done, Odin and his brothers created the home of the gods, Asgard, in the plane of Gladsheim. Then Odin created more gods, the Aesir, to populate Asgard. Another group of gods, the Vanir, appeared either shortly before or after the Aesir. Their origins are rather mysterious, but they seem to have populated Vanaheim, a land close to Asgard. For a time, a terrible war raged between the Aesir and the Vanir. A peace was finally arranged when the two groups agreed to exchange hostages. The Vanir sent Niord, Frey, and Freya to live with the Aesir, and the Aesir sent Hoenir and Mimir to live with the Vanir.

After establishing themselves in Asgard, Odin, Vili, and Ve created the first man, Ask, from an ash tree. They created the first woman, Embla, from an elm. Then Odin gave them each a spirit, Vili endowed them with their five senses and the ability to move, and Ve gave them life and blood.

The entire plane of Gladsheim is supported by a giant ash tree, Yggdrasil. Its roots extend to Nifleheim (now a frozen netherworld), Jotunheim (home of the giants), Midgard (earth), and Asgard itself. The Midgard serpent surrounds the earth, devouring anyone who attempts to pass out of Midgard. Another giant serpent, Nidhogg, gnaws at the roots of the tree. When he finally kills the tree, at the end of time, the entire structure will collapse.

As Nidhogg gnaws away the last root of Yggdrasil, the giants and their allies will rise up against the gods. In a terrible battle called Ragnarok, they will defeat Odin, the other gods, and all the great warriors who have been living in Odin's hall of Valhalla. At this point, Yggdrasil will collapse and the cosmos will come to an end.

New Spells

Berserk (Enchantment/Charm)

Fifth Level Priest

Sphere: Charm

Range: 50'

Components: V,S

Duration: 1 round/level

Casting time: 1

Area of Effect: 1 person/level

Saving Throw: negates

When a berserk spell is cast upon a group of warriors, they change into the shapes of bears, although they retain the hands and eyes of men and continue to wield weapons. In this state, they lose all fear of death and enter a killing rage. They must attack any enemy they see and cannot be given any orders. Thus, any hope of coordinating an attack is completely lost. Due to their blind rage, they suffer a -4 modifier on ability checks involving Intelligence, Wisdom, or Charisma.

During the duration of the *berserk* spell, the warriors are immune to the following clerical spells: *charm person* or *mammal*, all spells in the *charm* sphere, *protection from evil*, *protection from evil, 10' radius*, and *dispel evil*. They are also immune to the following Wizard spells: *protection from evil*, *protection from evil, 10' radius*, *repulsion*, all spells in the *enchantment/charm* school, and all spells in the *illusion/phantasm* school. In addition, they receive a +2 modifier on all saving throws versus magic spells.

While under the influence of a *berserk* spell, the warriors receive a +4 adjustment to their Strength score, with the accompanying modifiers to their attack and damage rolls, and their AC is modified by a +2 (so that, for example, AC 4 becomes AC 2). A *berserk* spell prevents the warriors from having to make a morale check, and renders them immune to fire damage.

Warriors who die while under the influence of a *berserk* spell are assured of a place in Valhalla. This spell can only be cast on fighters, and only if they are willing recipients.

New Magic Items

Sword of the Giants

When Beowulf followed Grendel's mother into her watery lair, he found his own sword would not injure her. Fortunately, the glowing *sword of the giants* happened to be hanging on the wall where he could seize it. This sword

accomplished what his own could not, and he slew the fierce ogress. It is not known what later became of the sword.

The *sword of the giants* is a *vorpal sword* +5 that glows with a constant golden light. In addition, it acts as a *ring of free action* and allows its possessor to breathe water.

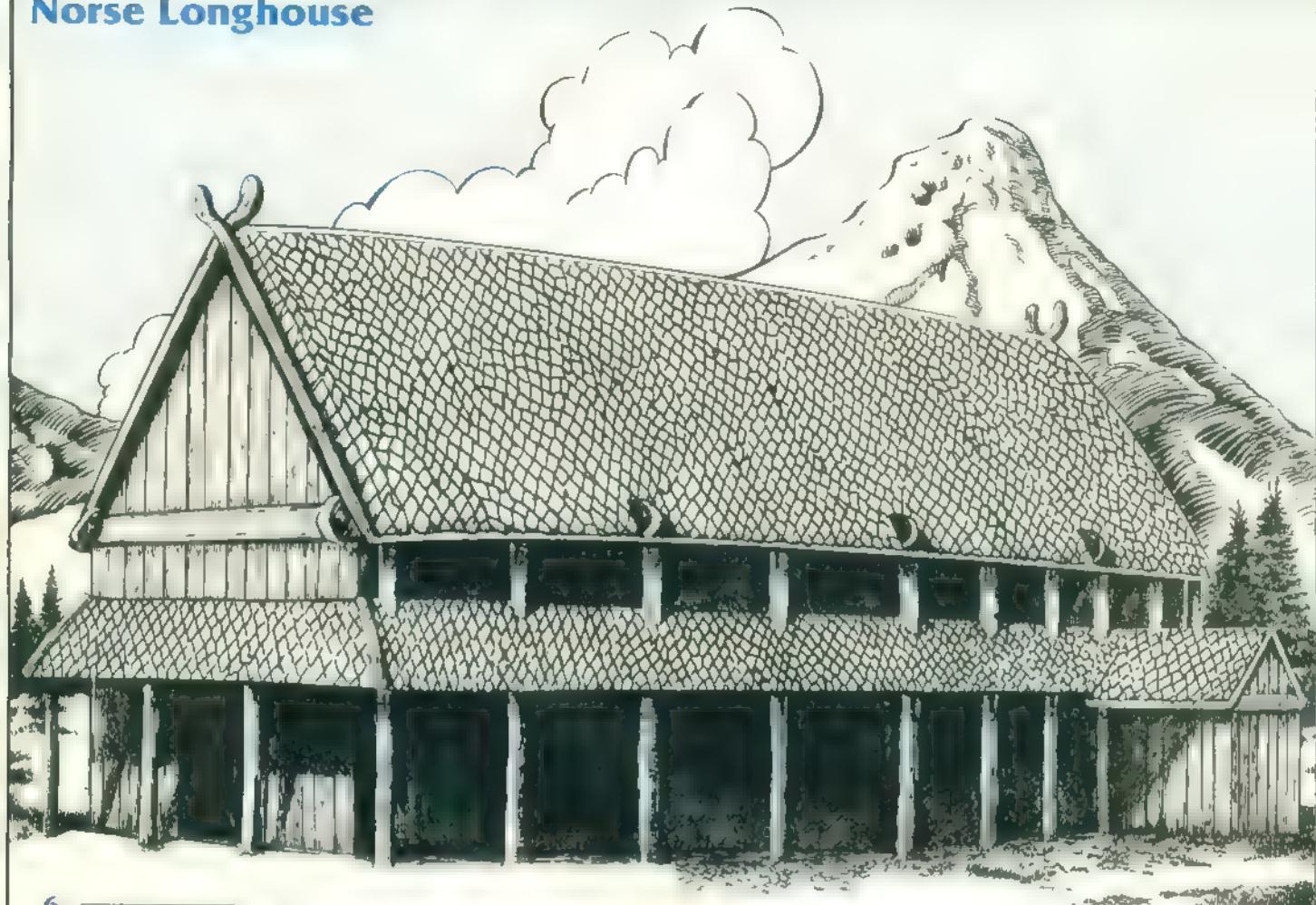
Sword of Odin

During a banquet one day, a mysterious stranger (Odin in disguise) brought this gleaming sword to the Volsung's hall and plunged it into a living tree, saying that whoever could remove it could have it. Only the hero Sigmund could pull it free. He later used it to avenge a terrible wrong done to his family, then passed it on to his son, Sigurd. Sigurd made good use of the weapon, using it to slay the dragon Fafnir and rescue the valkyrie Brynhild from her imprisonment in a ring of fire. Unfortunately, the sword seems to have been lost after Sigurd's death.

The *sword of Odin* is a *dragon slayer* (see DMG), forged by the dwarfs of Asgard for the purpose of slaying red dragons. While the sword is normally a +3 weapon, against these terrible beasts it becomes a +5 weapon and does triple damage. The *sword of Odin* also shields its bearer against fire damage, whether normal or magical. It can only be wielded by one of lawful good alignment.



Norse Longhouse



- 1 Entry Way
- 2 Sleeping Platforms
- 3 Hearth
- 4 Earth Floor
- 5 Cooking Area
- 6 Baking Hearth
- 7 Benches
- 8 Storage Room
- 9 Outside Porch



Often referred to as the "All-Father," Odin (sometimes called "Woden," "Othinn," or "Votan") is the leader and creator of the Norse pantheon. Along with his brothers, Vili and Ve, he slew the great frost giant Ymir and made the earth out of the giant's body. He also, directly or indirectly, fathered most of the Norse gods and helped create the first man and woman. Odin's first concern is battle, but he is also the god of knowledge, wisdom, poetry, and inspiration.

Odin has many powers. When sitting on his throne in the hall Valaskialf, Odin can see anything happening anywhere. He can use *telepathy* (as the spell) on any being within three hundred miles of one of his avatars, and he can inspire a *berserk rage* (as the spell above) in up to 1,000 men at a time. Odin is also an accomplished magician, and can use any wizard spell as an 18th level wizard. He possesses a magic ring, *Draupnir*, which produces a non-magical twin of itself every night. This twin is worth 3,000 gp on the open market. Odin also carries a *rune wand* which has the following powers: It functions as a *rod of rulership*, can summon 1d4 elementals of Odin's choice, can store 12 spells of his choice, drain 6 life levels and 100 hit points from anyone but Odin who touches it, and cause the instantaneous death of any mortal.

Unlike most greater gods, Odin cannot raise the dead, and can himself be killed (but only during Ragnarok). Healing anyone forces him into a deep sleep for 1d10 days. Odin rarely uses this healing power, as Loki has demonstrated a great propensity for causing trouble when Odin is indisposed.

In his true form, Odin appears to be a man of about fifty with a patch over one eye (he traded the missing eye for a draft from the Well of Knowledge). He has a bald head and a long gray beard, and usually wears a gray tunic beneath a hooded cloak of blue. He is often accompanied by two old wolves and two ravens which perch on his shoulder.

Role-playing Notes: Heroic, proud, and stern, Odin resembles the typical Norse chieftain in temperament and outlook. He is primarily concerned with power—his own in Asgard, and that of his worshipers in Midgard. Only two things will make Odin angry with a worshiper: helping a giant or losing a battle.

Odin has several animals that aid him in maintaining his dominion over both realms. Perhaps the most impressive of these are Freke and Gere, two aged wolves with graying muzzles who wander the planes gathering information for him. These wolves can *teleport* at will throughout Gladsheim, can see any hidden object, and can sense all things magical. (AC 4, MV 24, HD 9, HP 72, AT 1, Dmg 2d10, MR 25%, INT very, ML 18, AL n, Sz 6', XP: 2,000.)



In addition, he has two ravens, Hugin (thought) and Munin (memory) who perch on his shoulder. Odin uses them as spies and messengers, sending them on various tasks to the far parts of Gladsheim. He can see through their eyes or speak through their beaks, and often uses them to gather information on particular areas of interest, or to warn his worshipers of impending attacks. They can *teleport* to or from any location in Gladsheim, and are immune to magical control. (AC 2, MV 1/48f, HD 4, HP 28, AT 1, Dmg 1d8, MR 30%, INT very, ML 18, AL n, Sz 3', XP: 975.) Omens from Odin are usually delivered by his ravens.

Odin rides an eight-legged steed named Sleipnir. This magical horse can move across any surface (including water) and fly through the air. Sleipnir can also *teleport* to or from any location in Gladsheim, and allows no one to mount him without Odin's permission. (AC -1, MV 24, HD 16, HP 128, AT 4, Dmg 2d10, MR 25%, INT very, ML 18, AL In, SZ 12', XP: 13,000.)

Statistics: AL cg; WAL any; AoC war, wisdom, poetry, knowledge; SY blue eye.

Odin's Avatar (fighter 20, wizard 12)

Odin's avatar usually takes the form of an old man with an eyepatch and a slouch hat. He carries *Gungnir* (see below) as if it were nothing more than a walking stick. If sent to Midgard to fight a battle, however, the avatar takes the form of a splendidly muscled man wearing steel armor. He can draw upon any school of magic for his spells.

Str 24	Dex 20	Con 18
Int 20	Wis 20	Cha 18
MV 18	SZ 6'	MR 50%
AC -3	HD 24	HP 192
#AT 2	THAC0 -3	Dmg 1d6 +5 (spear) +12

Special Att/Def: Odin's avatar carries Odin's spear, *Gungnir*. This +5 weapon has several special abilities: in battle, it points at the most powerful enemy; when held aloft, all enemies who can see it are struck with fear; anyone allowed to touch the spear is blessed with a double effect *prayer*; anyone that touches the weapon against the avatar's will is polymorphed into an ant (save to negate).

Duties of the Priesthood

To be a priest of Odin, one must be a chieftain of a tribe. Odin's priests must like fighting. In addition, they must be good tacticians and leaders of men. They must always be in the front lines during battle.

Requirements: AB must meet requirements for fighter class; AL any; WP any; AR a; SP all, animal, combat, divination, elemental, protection, summoning; PW 1) one extra hp per level; 10) THAC0 of fighter of same level; TU turn.



Frigga is the goddess of the clouds, sky, married love, and wives. In her role as goddess of married love, she is sometimes prayed to for fertility. Frigga is the second but principal wife of Odin, being the mother of Balder, Hoder, Hermod, and Tyr. She can foretell the future, and has the power to control all forms of weather, to view any area that has a breeze blowing through it, to assume the form of any flying animal, to spin flax into gold, and to make any husband fall madly and permanently in love with his wife. In her true form, she is a mature woman of great beauty.

Role-playing Notes: Though permitted to share the throne with Odin, Frigga spends most of her time in her house, Fensalir, spinning golden thread or weaving multicolored clouds. She often sends her avatar to attend to the welfare of mortal wives, either taking vengeance on cruel husbands or assuring deserving worshipers of a blissful marriage. Her wishes often conflict with those of her warrior husband, and she will not hesitate to resort to trickery to get her own way.

Statistics: AL In; WAL any lawful; AoC sky, domestic life; SY spinning wheel.

Frigga's Avatar (wizard 16, bard 10)

Frigga's avatar is a beautiful, somewhat matronly woman. She can call upon any school of magic for her spells.

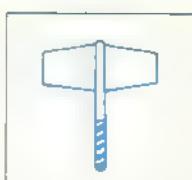
Str 18/76	Dex 18	Con 17
Int 18	Wis 17	Cha 19
MV 15	SZ 5'	MR 25%
AC 2	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4 (dagger) +4

Special Att/Def: Frigga's avatar wears a necklace of black opals that will charm anyone within sight of it (save to negate). Any being struck by her dagger must save versus paralyzation or be carried 2 miles away by a powerful wind.

Duties of the Priesthood

Priests of Frigga must be married women. They are expected to watch over their home and set a good example for other wives by not letting their husbands stray too far out of the marital fold. If the husband of a priestess of Frigga practices the common Norse custom of taking a second wife, the priestess must divorce him immediately. They must also serve as midwives.

Requirements: AB standard; AL any lawful; WP dagger, club; AR a; SP all, animal', charm, creation, divination, plant, sun, weather; PW 1) detect lie; 10) summon storm (doing 1d6 points of damage to all exposed people and structures, lasting 1 turn/level); TU nil.



One of the most popular gods of the Norse pantheon, Thor is the god of thunder, weather, and crops which are unusually vulnerable to the climate. He is also well known as a warrior, for he has battled many monsters on the behalf of Midgard

and his fellow Asgardians. He has complete control over the weather, and so is sometimes worshiped by merchants who depend upon his good graces to make long trading voyages safe. At will, he can control any lightning bolt (natural or magical) in Midgard. He rides through the air in a chariot pulled by two magic goats, Tanngrisner and Tanngjost. If slain, these goats magically regenerate at dawn the next day. When wielding his magic hammer, *Mjolnir*, Thor can break any object. He usually wears a magical girdle, *Meginjarder*, which gives him a Strength of 25. Thor is a large, red-bearded man, usually dressed in chain mail.

Role-playing Notes: Thor is direct, uncomplicated, strong, loud, and has a tremendous appetite for drink and food. He is a special friend of mankind, and there is 2% chance/level that he will send his avatar to aid one of his priests in dire need of help. Omens from Thor are usually associated with the weather, especially thunder, lightning, and storms.

Statistics: AL cg; WAL any good; AoC thunder, weather, sky, crops; SY hammer.

Thor's Avatar (warrior 20, priest 18)

Thor's avatar is a huge, red-bearded man. He often carries *Mjolnir*, which can be thrown up to 200 yards and never misses, returns to the thrower's hand in the same round, can cast 100 points of lightning bolts per day (broken up any way wielder desires), and requires a Strength of 25 to lift and wield. Thor's avatar can call upon the sun, elemental, or weather spheres for his spells.

Str 25	Dex 18	Con 18
Int 18	Wis 18	Cha 19
MV 18	SZ 7'	MR 30%
AC -2	HD 18	HP 160
#AT 3	THAC0 1	Dmg 1d8+5 (hammer) +14

Special Att/Def: Thor's avatar can be hit only by magical +1 or better weapons. When in Midgard, he carries *Mjolnir*, and wears both *Meginjarder* and the glove *Jarn Grieper* which allows him to attack three times per round and renders him immune to fire.

Duties of the Priesthood

Priests of Thor must be brave, friendly, and honest. They may never back down from a challenge unless it is made simply to force them into certain death.

Requirements: AB standard, but Str of at least 16; AL any non-evil; WP hammer; AR a; SP all, charm', combat, elemental, protection, sun, weather; PW 5) summon rain in a 1 acre area; 12) lightning strike for 1d4/level; TU turn.



Sif is the goddess of excellence and skill, as well as being a superb warrior-woman. Married to Thor, she is also the embodiment of conjugal fidelity. Loki once played a cruel trick on her by cutting off all of her beautiful golden hair. When Sif's angry husband came to take revenge, Loki was forced to replace the hair with locks of real gold which grew just like true hair. This hair had been crafted by a pair of clever dwarves who, flushed with their success, went on to create many other wondrous items, such Thor's hammer *Mjolnir*, Odin's spear *Gungnir*, and his ring *Draupnir*.

Sif has the power to raise any character one level. She seldom does this, however, and will never grant this boon to an individual more than once in their life. In her true form, Sif is slender woman of great beauty. She has locks of pure gold, and often carries a long sword with her.

Role-playing Notes: Sif looks after young warriors and all those dedicated to excellence in their pursuits. When such an individual is in dire need of aid, there is a 1% chance per level that she will send her avatar to help. If the individual is capable of wielding the avatar's sword, the avatar will leave it behind as a souvenir of Sif's blessing.

Statistics: AL cg; WAL any good; AoC excellence; SY upraised sword

Sif's Avatar (warrior 18, bard 16)

Sif's avatar is a beautiful, golden-haired warrior maiden. Her sword cannot be wielded by anyone with a strength of less than 18/01. She can draw upon any school of magic for her bard spells.

Str 18/00	Dex 18	Con 18
Int 18	Wis 18	Cha 20
MV 18	SZ 6'	MR 35%
AC -2	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 +3 (sword) +6

Special Att/Def: Any being hit by Sif's avatar must save versus paralyzation or be incapacitated. This effect lasts until Sif wishes it dispelled. Any spell from the enchantment charm school or charm sphere that is cast upon Sif's avatar rebounds on the caster. Her sword +3 renders her invulnerable to spells from the illusion/phantasm school.

Duties of the Priesthood

Priests of Sif must be dedicated to excellence in all things. If they are married, they must always behave within the boundaries of the conjugal relationship.

Requirements: AB standard; AL any good; WP any; AR a; SP all, charm, combat, divination, elemental, protection, summoning; PW 5) raise one ability score of player's choice by one point; 10) advance directly to 11th level; TU nil.





Although more closely related to the giants than either the Aesir or the Vanir, Aegir is the god of the ocean and personification of its strength for good or ill. He lives in a great castle on the bottom of the ocean with his wife, Ran, and their nine daughters. Aegir is sometimes called "Alebrewer" because he often throws feasts for his friends, the Aesir. Aegir has the power to create or quell storms at sea. In his true form, he is a giant standing sixty feet tall. He has a long gray beard, and carries a tree-sized club carved in the shape of a maiden which can deliver 4d10 points of damage to structures or beings.

Role-playing Notes: The only predictable thing about Aegir is that if ship captains don't offer a valuable sacrifice to him when beginning a voyage, they are certain to feel his wrath. When he decides to sink a ship, he often sends his avatar to smash it to bits with his club. Other times, he simply destroys it with a terrible storm. He looks with favor upon raiders and pirates. If such men make the proper sacrifices to him, Aegir is 10% likely to aid them with favorable winds, or to conceal their approach with a storm or fog.

Statistics: AL ce; WAL any; AoC sea; SY rough ocean waves

Aegir's Avatar (fighter 16, priest 14)

Aegir's avatar is a burly old man with a crazed expression. He can draw upon the weather sphere for his spells and can invoke spells of the elemental sphere which deal with water.

Str 19	Dex 18	Con 18
Int 15	Wis 15	Cha 18
MV 12, 15 sw	SZ 8'	MR 20%
AC 0	HD 16	HP 128
#AT 2	THAC0 5	Dmg 1d8+4 (club) +7

Special Att/Def: Anyone hit by the avatar's club must save versus death or fall unconscious. The avatar can shoot a stream of salt water from his mouth, doing 1d10 points of damage up to a range of 20'. He has complete freedom of movement and breathing in any watery environment.

Duties of the Priesthood

To be a priest of Aegir, a man must be a ship captain. Such men are fighters who worship Aegir and have been granted a few clerical powers on the side. (They are not considered dual- or multi-class; they are simply fighters with extraordinary powers.)

Requirements: AB fighter; AL any; WP any; AR b; SP all, weather, divination, guardian; PW 1) use spells as a priest; 10) breathe water; TU nil.



The son of Frigga, Baldur is the god of beauty and charisma. He is also a warrior of considerable skill, and is as wise as he is handsome. He often serves as the patron of sages. As a young god, Baldur had dreams of doom, so his mother extracted promises from all things not to injure him, overlooking only mistletoe. The gods take great delight in his resulting invulnerability, and often make contests of bouncing axes and spears off his chest. Unfortunately, Loki plans to kill Baldur one day with a spear made of mistletoe. Baldur has the power to increase the charisma of any being to 18.

Role-playing Notes: Despite his attractiveness, Baldur is not a vain god. He is loyal to Odin and the other Aesir, and never fails to fulfill his obligations to them. When an ugly man or woman demonstrates his worth by performing a self-sacrificing deed of great importance, Baldur often rewards the individual by increasing his or her Charisma to 18. Omens from Baldur are usually delivered by a handsome or beautiful member of the opposite sex.

Statistics: AL ng; WAL any non-evil; AoC beauty and charisma; SY gem-encrusted chalice.

Baldur's Avatar (fighter 14, bard 14)

Baldur's avatar takes the form of an incredibly handsome fighter. He can call upon any school of magic for his spells. More often than not, he is followed by an entourage of several hundred women.

Str 18/00	Dex 18	Con 18
Int 18	Wis 18	Cha 21
MV 15	SZ 6'	MR 30%
AC 0	HD 14	HP 112
#AT 2	THAC0 7	Dmg 1d8+2 (sword) +6

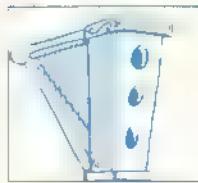
Special Att/Def: Baldur's avatar cannot be injured by any attack (even magic) not utilizing mistletoe as its major component. Mortal females looking upon the avatar must save versus paralysis or become permanent worshipers of Baldur, abandoning their homes, families, and countries to follow the avatar wherever he goes.

Duties of the Priesthood

Although priests of Baldur must themselves be extremely handsome or beautiful, they are expected to treat the less fortunate with compassion and kindness.

Requirements: AB standard, but minimum Cha of 16; AL any non-evil; WP any; AR a; SP all, charm, divination, protection, summoning; PW 5) raise Cha to 18; 12) members of the opposite sex who look upon the priest must save versus spells or be permanently charmed (as per the spell) by the priest; TU nil.

Bragi is the god of poetry and song. The son of Odin and Gunlod, Bragi was born in a stalactite-hung cave, put aboard a boat made by the dwarves, presented with a magic golden harp, and set adrift. As the boat floated out of the cavern, Bragi took the harp and began to play the song of life. With his song, he has the power to make plants grow and bloom, and to charm any animal into doing his will. In his true form, Bragi resembles an old, white-bearded man with a sparkle in his eye.



Role-playing Notes: Whenever people sing or recite poetry, they are worshiping Bragi. Since this is a favorite pastime in almost every hall, Bragi never lacks worshipers. He is a special friend to bards, often revealing to them the location of secret treasures. Most often, this revelation occurs as a sudden insight while the bard is singing before a large crowd. If the bard interrupts his song, however, he immediately forgets the location of the treasure.

Statistics: AL ng; WAL any; AoC poetry, music; SY harp.

Bragi's Avatar (bard 20)

Bragi's avatar is an old man with a long beard. He can call upon any school of magic for his spells.

Str 18/83	Dex 19	Con 16
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 25%
AC 1	HD 22	HP 176
#AT 1	THAC0 -1	Dmg 1d6 (sword) +4

Special Att/Def: When the avatar sings, all creatures within earshot must save versus spells or fall under his control (as per the domination spell). He also carries a harp which modifies any creature's saving throw by -4 while it is being played.

Duties of the Priesthood

Most often, the village storyteller is a priest of Bragi. It is this duty to preserve knowledge of the gods and the past, passing it from generation to generation through heroic ballads and poems. It is permissible for a human worshiper of Bragi to advance as a multi-class priest/bard.

Requirements: AB must meet both priest and bard requirements; AL any non-evil; WP club, bow and arrow; AR a; SP all, charm, divination, healing, protection; PW 3) faultless memory (can recall anything heard); 12) dominate (as domination spell) with song; TU nil.

The wisest and most eloquent of the Aesir, Forseti serves as the god of justice and the arbiter of divine disputes. No one has ever found fault with one of his decisions, and Odin often calls upon him to decide matters in which the chieftain of the gods feels he cannot be impartial. Forseti lives in Asgard in a radiant palace called Glitnir. Forseti knows when a lie is spoken anywhere in Gladsheim and has the power to make any mortal anywhere speak the truth, whether the individual wishes to or not. In his true form, Forseti is a handsome man dressed in a tunic of gold and breeches of silver.

Role-playing Notes: Forseti is most concerned with justice and truth. Whenever a body of men gathers to make laws, there is a 10% chance that Forseti's avatar will come to aid them. If this body is making laws that affect more than fifty thousand people, his avatar is sure to appear at the meeting disguised as one of the lords who has a right to attend the meeting. There is a 10% chance that he will send his avatar to aid those trying to throw off the rule of an unjust tyrant.

Statistics: AL lg; WAL any good; AoC justice; SY scales.

Forseti's Avatar (priest 16, fighter 12)

Forseti's avatar takes the form of an ordinary looking man, save that he seems unusually calm and sure of himself. He can draw upon the all, charm, combat, divination, and protection spheres for his spells.

Str 18/00	Dex 18	Con 18
Int 19	Wis 19	Cha 18
MV 15	SZ 6'	MR 35%
AC 2	HD 16	HP 128
#AT 3/2	THAC0 5	Dmg 1d8 +5 (sword) +6

Special Att/Def: When the avatar swings his sword at a being who has spoken a lie within the last seven days, it never misses. Otherwise, the weapon functions as an ordinary sword of sharpness +5. Any being questioned by Forseti's avatar finds himself answering honestly.

Duties of the Priesthood

Forseti's priests often serve as advisors to their chieftains, and are sometimes entrusted with full authority to administer the law. They must always be fair and consistent in their advice or decisions, avoiding any temptation to use their positions to further their own interests.

Requirements: AB standard, but minimum Wis of 16; AL lg; WP sword; AR a; SP all, charm, combat, divination, protection; PW 5) detect lie (no save); 12) ask one question per week of Forseti; TU turn.



Frey is one of the Vanir sent to Asgard to guarantee peace between the Vanir and Aesir. He is a god of fertility, providing men with sunshine, rain, peace, joy and happiness. Frey is also a patron of married couples, horses, and horsemen. Like many male gods, he is a skilled warrior. He has a fabulous ship given to him by the dwarves, Skidbladnir. Resembling a cloud in appearance, this ship can carry all the gods at once, travel to any place in Gladsheim instantaneously, and can be folded up to fit in Frey's pocket when not in use. Frey has the power to bring sunshine or rain to any place in Midgard, to make plants grow, to give any married couple conjugal bliss, and to command any horse in Midgard. In his true form, Frey resembles a handsome young man.

Role-playing Notes: Although a capable fighter, Frey prefers the joys of peace and will always seek a non-violent solution before resorting to combat. He is the patron of peaceful mortals, and will often send his avatar to aid those who have become imperiled through their efforts to maintain peace. Most of Frey's temples have vast pastures of grazing horses nearby. To ride one of these horses is to offend the god. Omens from Frey usually take the form of rain and storms, but can also be delivered by horses.

Statistics: AL ng; WAL any non-evil; AoC sunshine, rain, fertility, horses; SY ship-shaped cloud.

Frey's Avatar (fighter 14, priest 12)

Frey's avatar is a handsome young man. He can call upon the all, animal, charm, creation, divination, plant, sun, and weather spheres for his spells.

Str 19	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 6'	MR 25%
AC 2	HD 14	HP 112
#AT 2	THAC0 7	Dmg 1d10+3 (sword) +7

Special Att/Def: Any being struck by the avatar's sword must save versus spells or lose all desire to fight. No horse will ever ride into battle against Frey's avatar. He can summon or dispel any rain clouds in his sight in the space of 1 turn.

Duties of the Priesthood

Priests of Frey are expected to do what they can to keep the peace. They are also called upon to perform marriage rites.

Requirements: AB standard; AL any good; WP sword, club; AR a; SP all, animal, charm, divination, protection, sun, weather; PW 5) charm horses; 10) dispel or call rain over one acre area per level; TU turn.



Freya is the goddess of love, unbridled passion, and human fertility. Like her twin brother, Frey, she is one of the Vanir sent to guarantee peace with the Aesir. In the sense that passion is a hot, consuming emotion, she is also associated with fire.

She is the patroness of a type of magic called "seithr," in which the sorceress enters a trance in order to answer questions about the future. As the goddess of fertility, Freya also looks after women in labor. She has the power to kindle passion in any being, to control fires anywhere on Midgard, to see the future, to bless any woman with a child, and to alleviate pain and injury. Freya also has a beautiful fur-lined cloak that allows her to turn into a falcon. In her true form, Freya is a voluptuous woman of entrancing beauty.

Role-playing Notes: Freya is a rather vain goddess who enjoys flattery—though she is far from foolish enough to believe it. She is not above using her looks to acquire what she wants, such as her priceless necklace, Brisingamen.

Statistics: AL cn; WAL any; AoC love, passion, human fertility; SY fire in shape of a woman.

Freya's Avatar (wizard 16)

Freya's avatar takes the form of an unbelievably voluptuous, beautiful woman. She can call upon the abjuration and enchantment/charm schools of magic.

Str 18/76	Dex 18	Con 18
Int 18	Wis 18	Cha 20
MV 15	SZ 5'	MR 25%
AC 4	HD 16	HP 128
#AT 1	THAC0 5	Dmg 1d4+10 (dagger) +4

Special Att/Def: Any being struck by the avatar's fiery dagger must save versus spells or burst into flames (suffering 2d10 points of damage). These magical flames continue to burn until a successful *dispel magic* is used on them. Any male who looks on the avatar must save versus spells or be charmed by her.

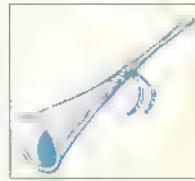
Duties of the Priesthood

Priestesses of Freya are all "seithr," itinerant women who travel the countryside telling fortunes. These women are seldom welcomed into a village by wives. They have the ability to change themselves into horses, in which state they have been known to commit acts against the law for human beings.

Requirements: AB standard, but must be a woman of minimum Cha 15; AL any chaotic; WP daggers; AR g; SP all, animal, charm, creation, divination, healing, necromantic; PW 3) polymorph self into horse form; 6) predict the future of any individual with 10% per level accuracy (95% maximum); 9) create one philter of love each time they advance a level; TU nil.



Heimdall is the god of the dawn light and guardians. He is the son of Odin and nine giant sisters. Heimdall was born on the horizon and nurtured on the strength of the earth, the moisture of the sea, and the warmth of the sun. He has the power to see a hundred miles by day or night, and his hearing is so sensitive that he can hear grass growing in Midgard. Heimdall lives in a great castle located atop the bridge Bifrost, which connected Midgard and Asgard before it was broken during a terrible battle. In his true form, he is a strapping warrior in white armor. He carries a flashing sword and the famous alarm horn, Gjallhorn.



Role-playing Notes: Heimdall's main duty is guarding the rainbow bridge, Bifrost. He will not allow anybody to cross it without Odin's express permission. He is the one who will summon the other gods to Ragnarok by blowing upon Gjallhorn. Heimdall is the sworn enemy of Loki, and will always send his avatar to aid mortals caught up in the mischief god's plots.

Statistics: AL In; WAL In; AoC light and guardianship; SY horn.

Heimdall's Avatar (fighter 18)

Heimdall's avatar is a burly warrior dressed in gleaming white armor.

Str 22	Dex 19	Con 18
Int 18	Wis 18	Cha 17
MV 15	SZ 7'	MR 25%
AC -3	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 +5 (sword) +10

Special Att/Def: Heimdall's avatar always attacks with surprise. He carries a *vorpal sword* +3, +5 versus frost giants. His white *plate armor* +3 prevents him from being hit by any weapon of less than +3.

Duties of the Priesthood

Priests of Heimdall serve as guards for kings and other powerful men. They are expected to be unswerving in their duty, and must never allow someone to pass a post under their guard without their master's permission. Heimdall's priests hold bridges sacred and must avenge any act that destroys one.

Requirements: AB must meet fighter requirements; AL any lawful; WP sword, spear; AR a; SP all, combat, divination, guardian, protection, summoning, sun; PW 5) see up to 100 yards in night or day (any weather); 10) hear any sound within 500 yards; TU turn.



Hel is the goddess of death. She receives the spirits of those who die by diseases and old age, locking them behind the impregnable walls and gates of Nifleheim, the land of mists. Located beneath the roots of Yggdrasil, Nifleheim is not a realm of eternal punishment. Nevertheless, it is not a pleasant place, either. It is a land of eternal cold, mist, and darkness.

Hel can cause plagues and pestilence upon Midgard with a wave of her hand. Any mortal looking upon her face falls ill, suffering a permanent loss of 5 hit points per round until a *cure disease* spell is cast on them. Even after the cure, the victim never recovers the lost hit points. In her true form, Hel is a statuesque woman completely white on the left side of her body and black on the right side. The white side of her face has no features.

Role-playing Notes: Hel is a grim and fierce goddess, mercilessly striking down those who offend her. Occasionally, she finds a mortal man attractive and will send her avatar to fetch him.

Statistics: AL ne; WAL any; AoC death, disease; SY her face.

Hel's Avatar (priest 18, fighter 16)

Hel's avatar takes the form of a woman of swarthy complexion, with coarse, black hair. She can draw upon the all, animal, charm, combat, creation, divination, healing, and necromantic spheres for her spells.

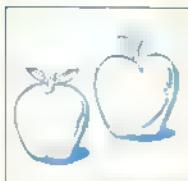
Str 18/76	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 18	SZ 6'	MR 35%
AC -2	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 + 3 (sword) + 4

Special Att/Def: Any being coming within 20' of the avatar must save versus death or suffer 3d10 points of damage from her aura. Any being hit by the avatar's sword must save versus death or contract a disease that causes 5 points of damage each round until cured. The avatar cannot be hurt by any material weapon, and her kiss causes death (no saving throw allowed).

Duties of the Priesthood

All priests of Hel must be women. Those of good alignment generally devote themselves to placating the goddess for the good of their village. Those of evil alignment use their powers for the acquisition of personal power. Both alignments are called upon to supervise the burial or cremation of the dead.

Requirements: AB standard; AL any; WP sword, poison darts, AR e; SP all, charm, creation, divination, healing, necromantic; PW 5) immunity to disease and poison; 10) speak with any person who has died in the last 10 years; 15) take only half-damage from physical attacks; TU turn (if good) or command (if evil).



Idun is the goddess of spring. She is married to Bragi, the god of poetry and song. Idun is also the goddess of youth, and the keeper of the golden apples which keep the gods of Asgard young. The body of anyone eating one of these apples becomes 10 years younger. Of course, Idun and her apples are coveted by races other than the Aesir, and the giants are constantly trying to kidnap her. Idun has the power to slow or reverse the aging process in any being, or to awaken any dormant or sleeping thing. In her true form, she is a youthful woman of great beauty.

Role-playing Notes: Idun is a cheerful and friendly goddess who takes great delight in seeing things grow and remain healthy. She is extremely conscientious about making sure that every god eats one of her apples every ten years. Idun is especially protective of young girls, and there is a 10% chance that she will send her avatar to protect one who is in danger.

Statistics: AL cg; WAL any good; AoC youth, spring; SY apples.

Idun's Avatar (druid 14, ranger 14)

Idun's avatar takes the form of a spry girl in her early teens. She can call upon the all, animal, charm, divination, elemental, healing, necromantic, plant, and weather spheres for her spells. She carries a basket of apples that she can use as missile weapons. Each time she throws one in combat, the DM should determine its effects as per a *wand of wonder*.

Str 18/55	Dex 18	Con 18
Int 18	Wis 18	Cha 18
MV 15	SZ 5'	MR 25%
AC 2	HD 14	HP 112
#AT 2	THAC0 7	Dmg 1d6 (staff) + 3

Special Att/Def: Anyone struck by the avatar's staff becomes ten years younger (save versus breath weapon to negate). If the victim's age falls below 15, he loses 1 point of Str and Wis for every two years below 15. If the victim's age falls below 8, he can no longer attack physically, and anyone falling below the age of 6 can no longer use magic.

Duties of the Priesthood

Only girls who dedicate themselves to Idun at a young age may become her priestesses. Their duties revolve around caring for orphans and blessing the spring planting.

Requirements: AB standard; AL any good; WP staff, sling; AR g; SP all, animal, charm, divination, elemental, healing, necromantic, plant, and weather; PW 1) never physically age past 18; 2) natural AC of 5; TU turn.

Loki is the god of mischief and strife. A sly, vengeful trickster who is always causing trouble among the gods, he is tolerated in Asgard only because of the great services he has performed in the past, such as helping to create Midgard and the wall guarding Asgard. Loki has the power to change his shape into anything. If any being, including other gods, look at Loki for more than three rounds, he can exert his influence over them in the form of a *suggestion* spell with no saving throw. He also wears a pair of boots that allow him to walk on water, fly, and run at a movement rate of 50. In his true form, Loki is a handsome young man who is always dressed in some combination of red and black.



Role-playing Notes: As the god of mischief and strife, Loki is one of the most active and unpleasant of gods. Yet, there is also an attractive side to his personality: he is handsome, sociable, and has a good sense of humor. Loki is one of the few gods who is at home with giants and dwarves, and often turns to them for help in his schemes. He is invariably in some sort of trouble with his fellows and will not hesitate to turn to his worshipers for help in extracting himself. Omens from Loki usually come in the form of an illusion.

Statistics: AL ce; WAL any non-lawful; AoC mischief and strife; SY red and black boots.

Loki's Avatar (illusionist 18, thief 15)

Loki's avatar is a handsome man dressed in red and black. He can call upon the illusion/phantasm school of magic for his spells.

Str 18/95	Dex 18	Con 18
Int 18	Wis 14	Cha 18
MV 25	SZ 6'	MR 25%
AC 2	HD 18	HP 144
#AT 1	THAC0 3	Dmg 1d6 (sword) +5

Special Att/Def: Loki's avatar is immune to magical control and can be fooled by illusions only when they are cast by wizard of 18th level or higher. At will, can employ a *suggestion* spell on others.

Duties of the Priesthood

In order to collect a large gathering of followers, Loki is rather loose in his requirements and generous in his gifts. Priests of Loki may be of any alignment except lawful, and are not required to perform any services except those occasionally demanded by the god himself. When a priest prays to Loki for some personal gain, there is a 1% chance per level that Loki will send his avatar to help the priest (but never more than three times in a lifetime).

Requirements: AB standard; AL any non lawful; WP any; AR a; SP all, charm, combat, creation, divination, elemental, healing, plant, summoning; PW 5) *mass suggestion*; 12) *shape change*; TU nil.

Tyr is the god of the sword and courage, and watches over battles with as much interest as Odin himself. He is also the godly law enforcer, using his impressive swordsmanship to uphold order.



Tyr has only one hand, for he lost the other in the service of his fellow gods. The mighty Fenris wolf was savaging much of Asgard, and the gods were unable to stop him until the dwarves forged a golden leash capable of holding the beast. The gods bet the wolf that he could not break the leash. The suspicious wolf would not agree to the contest unless one of the gods put a hand in his mouth to guarantee his release if the leash could not be broken. The fearless Tyr complied without hesitation, and lost his hand when the wolf realized he was trapped.

Tyr has the power to see invisible objects and to recognize any thief within his sight. In his true form, he is a bearded, fierce-looking warrior missing one hand.

Role-playing Notes: As the god of swords, Tyr watches over the Valkyries and makes sure that they bring only the most valiant of mortal heroes to Valhalla. He is also the patron of courageous warriors. There is a 10% chance that he will grant an extra level to any hero of good alignment who risks his life by fighting a giant without help. He sometimes sends his avatar to punish extraordinary crimes, such as the murder of a king or the theft of a kingdom's most precious treasure. Criminals surviving such an encounter need never fear retribution from Tyr again, however, for he admires courage and skill even more than he does the law.

Statistics: AL lg; WAL lg; AoC swordsmanship, courage, law; SY sword.

Tyr's Avatar (fighter 18)

Tyr's avatar takes the form of a burly warrior who is missing one hand.

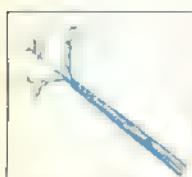
Str 20	Dex 18	Con 18
Int 18	Wis 17	Cha 17
MV 15	SZ 6'	MR 20%
AC -2	HD 18	HP 144
#AT 2	THAC0 3	Dmg 1d8 +3 (sword) +8

Special Att/Def: Tyr's avatar carries a sword of sharpness +3 that also allows him to see invisible objects and to know alignment.

Duties of the Priesthood

Tyr's priests usually serve as a kingdom's law enforcement officers. They are often dual class fighter/priests.

Requirements: AB standard, but must also meet minimum requirements for fighters; AL lg; WP sword; AR d; SP all, combat, divination, guardian, healing, protection; PW 1) *hold person*; 10) *detect lie* (always active); 15) *detect invisible* (always active); TU nil.



Although lesser goddesses, the Norns possess the most important power in Gladheim: they are the ones who dictate the fate of the newborn—for both men and gods alike. There are three Norns, all of whom are female. Urd embodies the past, Verdandi the present, and Skuld the future. Once they have decreed a being's fate, no force in the universe can alter their decision. Of course, the Norns can see all things in the past, present, and future, but they employ these powers only among themselves or to answer questions of slight import for very large fees. They also have the power to assume any form they wish. In their true forms, Urd is a giantess, Verdandi a beautiful female elf, and Skuld a handsome female dwarf.

Role-playing Notes: When a child is born, the Norns always appear, disguised as some combination of three animals, and pass their judgement on the baby's fate. If the parents recognize them and offer all three great gifts, the Norns will be persuaded to dictate a great future for the child. This is an extremely hazardous undertaking, however. If the parents do not give gifts of equal value to the Norns, or happen to miss one by offering her gift to a mundane animal, the offended Norn will grow jealous and turn the gifts of her peers into a curse.

Statistics: AL n; WAL any; AoC fate; SY a staff with three branches at the top.

Norn's Avatars (fighter 12, wizard 12, priest 12)

The Norns' avatars usually take the form of large swans, but they also appear as females of their respective species.

Verdandi's avatar can call upon conjuration/summoning, enchantment/charm, greater divination (all spells), and invocation/evocation schools of magic. Skuld's can call upon the all, charm, divination (all spells), necromantic, protection, and summoning spheres.

Str 20, 17, 17	Dex 18	Con 18
Int 20	Wis 20	Cha 18
MV 18, 15, 12	SZ 6', 4', 2'	MR 15%
AC 5, 4, 3	HD 12	HP 48
#AT 2, 1, 1	THAC0 12	Dmg 1d4 (beak) +8, +1, +1

Special Att/Def: The Norns' avatars can only be hit by magic and magic weapons.

Note: In the above table, the first number applies to Urd, the second to Verdandi, and the third to Skuld. In cases where only a single value is given, it applies to all three.)

Duties of the Priesthood

The Norns do not support a clerical order.



Thrym (fighter 20, wizard 18)

Thrym is both the lord and deity of the frost giants. He can plunge any part of Midgard into a state of extreme cold. Like all giants, Thrym hates the Aesir and is anxiously awaiting Ragnarok. He will lend his aid to any plan that troubles the Aesir. Thrym often grants the frost giants of Midgard the ability to use wizard magic at up to the 12th level of proficiency.

Statistics: AL ce; WAL any evil; AoC cold and ice; SY white double-bladed axe.

Str 25	Dex 21	Con 25
Int 16	Wis 12	Cha 20
MV 18	SZ 25'	MR 15%
AC -2	HD 20	HP 160
#AT 2	THAC0 1	Dmg 2d10 (axe) +14

Special Att/Def: Thrym can breathe a cone of cold to range of 100' for 10d10 damage (save versus breath weapon for half damage) and is himself immune to cold or ice based attacks. He can only be hit by +3 or better magical weapons.

Duties of the Priesthood

All frost giant shamans/witch doctors (as described in *Monstrous Compendium One*) worship Thrym.



Surtr (fighter 20, priest 15)

Surtr is both the lord and deity of the fire giants. He can control any fire in Midgard. Surtr resembles an immense fire giant, with crackling flames for hair and eyebrows.

Like all giants, Surtr hates the Aesir and is anxiously awaiting Ragnarok. He will lend his aid to any plan that troubles the Aesir.

Statistics: AL le; WAL any evil; AoC fire giants; SY flaming sword.

Str 24	Dex 12	Con 20
Int 19	Wis 14	Cha 20
MV 18	SZ 22'	MR 20%
AC -2	HD 20	HP 160
#AT 2	THAC0 1	Dmg 2d10 +3 (sword) +13

Special Att/Def: Immune to normal or magic fire. Any being touching his red-hot iron armor suffers 1d10 damage. He carries a flaming sword +3 that sets anything it touches on fire (save to negate), for 1d10 damage/round.

Duties of the Priesthood

All fire giant shamans/witch doctors (as described in *Monstrous Compendium One*) worship Surtr.

The Valkyries bring fallen heroes to Valhalla. Although extremely beautiful, the Valkyries' love of battle makes them rather grim. When a battle is about to occur, they rush out of Asgard singing their deafening, foreboding song. If the battle is to occur on land, they travel on flying white horses and pour bucketfuls of gore over the battlefield. If the battle is to occur at sea, they sail into the battle in a ghastly boat under clouds of bloody rain. While waiting in Asgard for the next battle, the Valkyries pass the time by weaving battle garments, and by serving mead and ale to Odin's warriors in Valhalla. They have the power to raise any hero who fell in combat, to see bloodshed anywhere in Midgard, and to predict the outcome of a battle. There are twenty-seven Valkyries, all svelte, beautiful, golden-haired battle-maidens.

Role-playing Notes: The Valkyries love combat the way mortal Norsemen love bear-baiting. They never miss a battle. Only on Odin's command will they aid either side, however. Should anyone ever slay a Valkyrie, the Valkyrie simply returns to Valhalla—and her peers turn on the killer in their full fury. Occasionally, the Norns will tell the Valkyries when a hero is fated to die in battle. In such cases, one of the Valkyries will appear to the hero and give him a lingering kiss before the battle is joined.

Statistics: AL ce; WAL any; AoC fallen heroes; SY woman in horned helm.



Valkyries (Fighter 20)

The Valkyries have no avatars, for their task requires that they always appear themselves. Their flying horses have a movement rate of 25 on land or in the air.

Str 22	Dex 20	Con 19
Int 18	Wis 14	Cha 20
MV 15	SZ 6'	MR 35%
AC -2	HD 22	HP 176
#AT 2	THAC0 -1	Dmg 1d8 +5 (spear) +10

Special Att/Def: The Valkyries are visible only to fighters in mortal danger. They are only hit by magic and +1 or better weapons and wield spears that can penetrate all armor, even if it is magical, as if the wearer's armor class were no better than 4. Further, they are immune to fire, electrical, and ice (or cold) damage.

Duties of the Priesthood

Priests of the Valkyries must be attractive, blond-haired women. These priestesses are always female fighters rather than clerics, though the Valkyries are permitted to grant them limited spell use.

Requirements: AB minimum abilities for fighters, minimum Cha of 14; AL any non-good; WP any; AR c; SP charm, combat, healing; PW 1) use combat and saving throw tables as fighters; TU turn.





Fjalar

In Norse mythology there are two races of Dwarves, the Durin and the Mod-sognor. They are similar in many ways, their chief difference being in the type of magic they create and to whom they give it. The Durin create magic weapons and will trade them to the Aesir or frost giants with equal relish. The Mod-sognor create magic items of a non-violent nature and will only give them to the Aesir. Fjalar is the battle leader of the Durin dwarves.

Fighter 10, Thief 10

Str 19	Dex 18	Con 18
Int 15	Wis 15	Cha 12
AC -3	MR nil	MV 12
HP 129	AL n	THAC0 8
#AT 3/2	Dmg 2d10 +3 (gauntlets)	

Fjalar often defends his fellows against the fire giants, who prefer not to pay for their magic items and often try to steal them instead. Fjalar wears a pair of magic gauntlets +3 that allow him to strike for 2d10 damage. His knowledge of magic weaponry is so great that he cannot be hit by any weapon with less than a +2 magical bonus.

Skirnir

Despite Skirnir's skill in battle, he is a peace-loving man who always looks for a non-violent solution before drawing his mighty sword. Frey was so impressed by Skirnir's dedication to peace that the god brought Skirnir to Asgard and made him his shield man.

Skirnir is totally dedicated to Frey. Once, when Frey was struck with love for the giantess Gerda, Frey won her hand for his master by threatening to turn the giantess into an old maid.

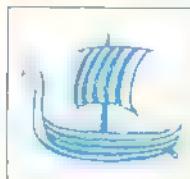
Ranger 12, Bard 12

Str 17	Dex 18	Con 18
Int 14	Wis 18	Cha 18
AC -3	MR nil	MV 12
HP 135	AL ng	THAC0 8
#AT 3/2	Dmg 1d10 +3 (2-hand sword)	+1

Spells: Ranger: 1) animal friendship, command; 2) speak with animals, enthrall; 3) prayer.

Bard: 1) burning hands, change self, chill touch; 2) continual light, glitterdust, web; 3) wraithform, delude, vampiric touch; 4) fear, minor creation.

Special Att/Def: A split second before being struck by a fatal blow or spell, Skirnir is automatically teleported back to Asgard.



Sigurd

Sigurd was the son of Sigmund, the first wielder of Odin's sword. After his father died, Sigurd found the two pieces of Odin's sword and convinced the Durin Dwarves to forge it back together. He engaged in a great many adventures, including the awakening of the sleeping Valkyrie, Brynhild, and slaying the dragon Fafnir.

Despite a lifetime of honesty, Sigurd died a bitter and tragic death. After awakening Brynhild, he had promised to marry her, but forgot this due to an enchantment placed on him by the mother of Gudrun. Eventually, Brynhild married Gunnar, Sigurd's friend and Gudrun's brother. She took vengeance on Sigurd for forgetting her by persuading her husband to murder him while he slept.

Fighter 18

Str 18/88	Dex 18	Con 18
Int 14	Wis 14	Cha 18
AC -2	MR nil	MV 12
HP 153	AL lg	THAC0 1
#AT 2	Dmg 1d8 +5 (sword)	+4

Special Att/Def: Sigurd wields *Odin's Sword*, a dragon slayer +4, +5 versus red dragons. In addition to its normal magical bonus, it does triple damage to red dragons and renders him immune to all magical or mundane fire damage.

Beowulf

Beowulf was a great hero of the Geats who killed the monster, Grendel, who had been terrorizing the mead hall of King Hrothgar of Denmark. He also had to kill Grendel's mother, which is how he came to hold the *sword of the giants*. After returning home, he eventually became king of the Geats, and died battling a terrible dragon.



Fighter 19

Str 19	Dex 18	Con 18
Int 12	Wis 12	Cha 18
AC -2	MR nil	MV 12
HP 156	AL ng	THAC0 -1
#AT 2	Dmg 1d8 +5 (sword)	+7

Special Att/Def: Beowulf wields the *sword of the giants*, a *vorpal sword* +5 that casts a golden light at all times, acts as a *ring of free action*, and allows the bearer to breathe water.

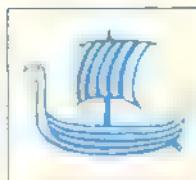
Fafnir

Fafnir was the son of the dwarf king Hreidmar. He killed his father for the king's treasure, then ran off and hid so he wouldn't have to share it with his brother Regin. Because of how he had acquired the treasure, he received no joy from it. After decades of brooding, he eventually turned into a red dragon—save that he had no wings and could not fly, and lacked the ability to cast most spells.

He has one weak spot in his scaly armor: an area over his heart that is only AC 2. Unfortunately for the many heroes who have tried to kill Fafnir and recover his treasure, the worm is aware of this weakness. He usually keeps the bald spot turned to the ground, where it is difficult to discover and even more difficult to hit.

AC -5	No. 1	SZ 80'	XP: 17,000
MV 9	ML 18	AL ce	Int high
HD 19	MR 35%	THAC0 3	#AT 3
HP 152		Dmg 1d10/1d10/3d10	

Special Att/Def: Fafnir breathes fire for 12d10+6 (save versus breathe weapon for half damage). He is immune to fire and can cast *affect normal fires* and *pyrotechnics* (both 3x/day), *heat metal* once per day.



Garm

Garm is a huge dog with a disproportionately large head. He guards the entrance to the cavern Gniper, where Helvig, the long and troublesome road to Nifleheim, begins. Garm will allow any being to enter Gniper, but will not willingly allow them to leave.

When his mistress, Hel, is out collecting the dead and Helvig is closed, Garm is allowed to roam freely. He can travel to any plane in Gladsheim freely, taking with him a pack of 2d10 dire wolves for company.

Over the centuries, Garm has fought and killed many heroes who went to Nifleheim in an attempt to retrieve their loved ones. There is quite a collection of magic swords, armor, and other items in Gniper.

AC -1	No. 1	SZ 12'	XP: 24,000
MV 18	ML 18	AL le	Int high
HD 25	MR 25%	THAC0 -3	#AT 1
HP 200		Dmg 6d10 (bite)	

Special Att/Def: Anyone looking upon Garm must save versus petrification or be subject to *fear* (as the spell). Garm can only be hit by +2 or better weapons and is immune to any type of *control* or *charm* spell.



Fenris Wolf

This huge wolf is the offspring of Loki and a giantess, Angur-boda. Due to an agreement among the gods not to slay each other's offspring, the wolf cannot be killed.

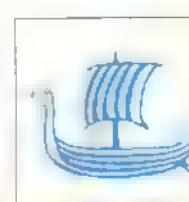
He is so strong that he can easily break any chain placed around his neck. He wandered Asgard free for many years before the dwarves finally forged a leash he could not break. Forged from the roots of a mountain, the noise of a moving cat, and the breath of a fish, this golden leash is no thicker than a strand of silk, yet it is completely unbreakable.

Very now and then, however, the Fenris wolf slips his chain and travels to Midgard in pursuit of prey. Men often know when this has happened, for it is a time of terrible omens when the avatars of the gods walk the land in search of the terrible beast.

According to the Norns, the Fenris wolf will devour Odin during Ragnarok.

AC -4	No. 1	SZ 15'	XP: 26,000
MV 20	ML 19	AL ce	Int high
HD 30	MR 25%	THAC0 -8	#AT 3
HP 240		Dmg 8d10	

Special Att/Def: The fenris wolf can only hit by +2 or better magical weapons.



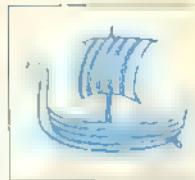
Fossergrim

Fossergrim resemble normal men, save that they live in waterfalls and are never found more than a mile away from the one which they inhabit. They mate with women who come to bathe in the pools near their waterfall, and have been known to abduct innocent maidens when no willing partner comes to their pool.

If the offspring of a Fossergrim and a woman's female, the child is human in all respects, save that she can breathe water. If the child is male, he appears normal for 5d11 years, and is then overcome by an uncontrollable urge to find a waterfall of his own. Any being touching a Fossergrim can breathe water until contact is broken.

AC 0	No. 1	SZ 6'	XP: 17,000
MV 9, 36sw	ML 14	AL ne	Int very
HD 5	MR special	THAC0 15	#AT 2
HP 40		Dmg 1d8 (sword)	

Special Att/Def: Fossergrim are 100% magic resistant in splashing water; otherwise, they save as normal monsters. In splashing water, they regenerate 5 hp per round and, when fighting, they cannot miss anyone standing in water.





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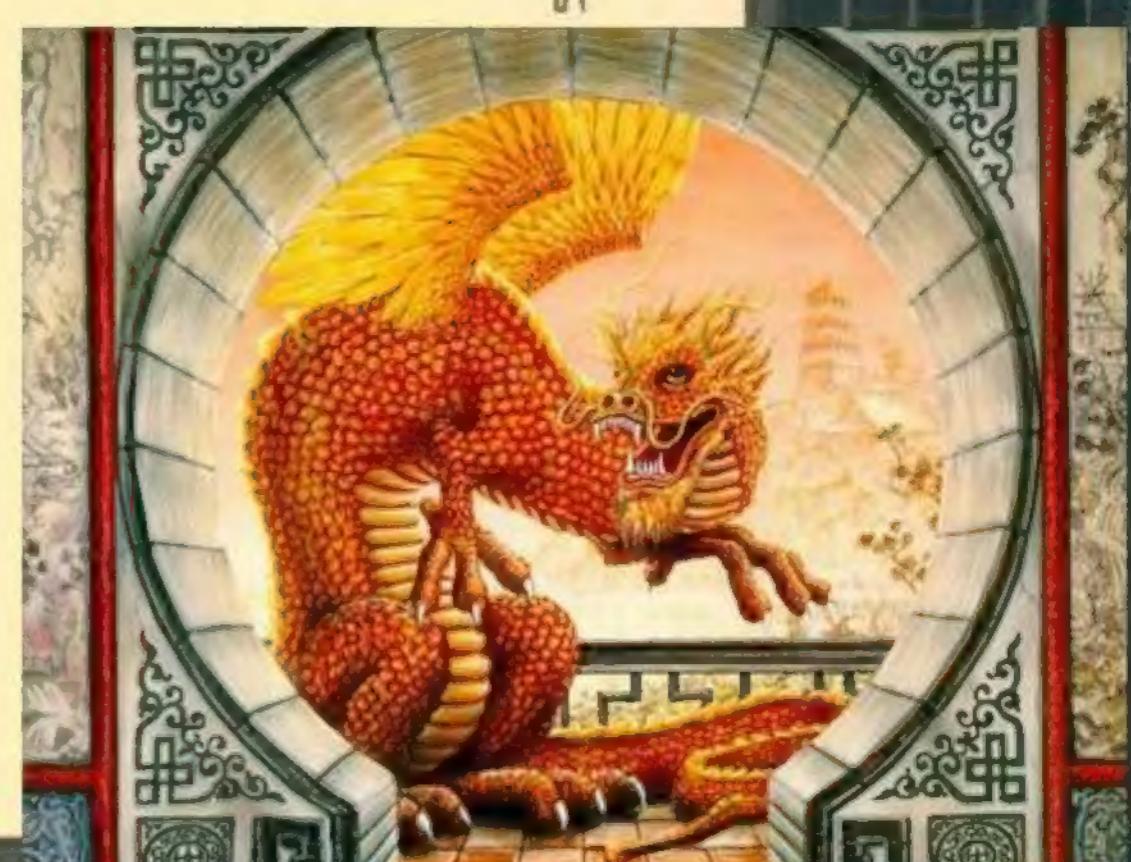


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